









A DICTIONARY  
OF  
ORIENTAL QUOTATIONS

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(Arabic and Persian)

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LONDON  
SWAN SONNENSCHEIN & Co., LIM.  
NEW YORK: THE MACMILLAN CO.

1911

REPUBLISHED BY GALE RESEARCH COMPANY, BOOK TOWER, DETROIT, 1969

P.1  
6095  
07 F6  
1969

REF PN 6095 .07 F6 1969  
Field, Claud, 1863-1941.  
A dictionary of Oriental  
quotations (Arabic and

Library of Congress Catalog Card Number 68-23157

## PREFACE.

In presenting these specimens from the still hitherto largely unworked mines of the Orient, the compiler desires to thank warmly the following Oriental scholars who have allowed him to make use of their translations : Sir C. J. Lyall, K.C.S.I., Professor Margoliouth of Oxford, Professors Browne and Nicholson of Cambridge, Mr. Whinfield, and the owners of the copyright of the late Col. Wilberforce Clarke's works. He also wishes to thank Messrs. Kegan, Paul, Trench & Co. for allowing him to quote from Redhouse's translation of the Masnavi and Bicknell's translation of Hafiz, and Mr. T. Fisher Unwin for permitting quotations to be made from Professor Browne's Literary History of Persia. In transliterating Arabic the compiler has adopted the system of Professor Palmer in his Arabic Manual. In transliterating Persian he has for the most part adopted that of Mr. Tolbert in the Persian translation of "Robinson Crusoe."

No better motto for the student of Oriental verse, whether in the original or in a translation, can be found than the words of Goethe in the "West-oestlicher Diwan :"

Herrlich ist der Orient  
Ubers Mittelmeer gedrungen ;  
Nur wer Hafiz liebt und kennt  
Weiss was Calderon gesungen.

C. F.



# Arabic and Persian Sayings

“Ab-i-hayat ast’ishq, dar dil wa janash pazir.”

Diwan-i-Shams-i-Tabriz.

“Love is the water of life ; receive it in thy heart and soul.”

NICHOLSON.

“Ab-i-hayat tira-gun shud, Khizr farrukh pai kujast ?

Khun chakid az shakh-i-gul ; bad-i-baharanra che shud ?”

ANWAR-I-SUHEILI.

“Dark have grown life’s fairy waters ; where is holy Khizr say ?

From the rose-bough blood is dropping ; where do spring’s soft breezes  
stray ?”

(EASTWICK).

“Abar amad wa baz bar sar-i-sabza girist

Be bada arghawan na mi bayad zist,

In sabza ki imroz tamashagah’e mast

Ta sabza’e khak-i-ma tamashagah’e kist.”

OMAR KHAYYAM.

“Down rain the tears from skies enwrapt in gloom

Without this wine the tulips could not bloom.

As now these flowerets yield delight to me

So shall my dust yield flowers, God knows for whom.”

WHINFIELD.

“Abar gar abi-i-zindagi barad

Hargiz az shakh-i-bed bar na khori

Bar faromaya rozgar mabar

Kaz nai boriya shakar nakhori.”

GULISTAN, chap. I.

“What though life’s water from the clouds descend

Thou’llt ne’er pluck fruit from off the willow-bough ;

Not on the base thy precious moments spend

Thou’llt ne’er taste sugar from the reed I trow.”

(EASTWICK).

Abasa wa tawalla 'an ja'ahu 'l'ama, wa ma yudrika la'allahu yazzakka au yadhahakkaru fatanfa'hu' ldhdhiikra, 'amma mani 'staghna fa'anta lahu tasadda wa ma 'alaika 'alla yazzakka wa amma man jaaka yas'a wa huwa yakhsha fa'anta 'anhu talaha kalla innaha tadhkiratun." KORAN, chap. 80.

"He (Muhammad) frowned and he turned his back because the blind man came to him, but what made thee know whether he would not aim at holiness, or be warned and the warning profit him. But as to him who has become wealthy, him thou didst receive with honour, yet it is not thy concern that he endeavours not to be pure, but as to him who cometh to thee earnest and full of fears him dost thou neglect. Do not so; verily it is a warning."

RODWELL.

"Ablahe k'u roz-i-roshan sham'a-i-kafuri nihad  
Zud bashad k'ash bashab raugan na bashad dar chiragh."

GULISTAN, chap. 1.

"The dolt who in bright day sets up a camphor light  
Soon thou wilt see his lamp devoid of oil at night."  
(EASTWICK).

"Adam che serahe buad wa ruh chu mai  
Qalib chu nai buad sada'e dar wai  
Dani che buad adam-i-khaki Khayyam  
Fanus-i-khiyali wa chiraghe dar wai."

OMAR KHAYYAM.

"Man is a cup, his soul the wine therein,  
Flesh is a pipe, spirit the voice therein,  
O Khayyam have you fathomed what man is?  
A magic lantern with a light therein."  
(WHINFIELD).

"A'da 'aduwika nafsuka 'llati baina jambaika."

GULISTAN, chap. 7.

"The most malignant of thine enemies is the lust which abides within thee."  
(EASTWICK).

"Addaulat rihun qullabun w'alqudrata barqun khullabun."

MAQAMAT OF HARIRI, chap. 21.

"Dominion is a breeze that changes, and power is a lightning that deceives."  
(CHENERY).

"Adl wa insaf dan na kufr wa na din  
Anche dar hifz-i-mulk dar kar ast  
Adl be din nizam 'alam ra  
Bihtar az zulm-i-Shah dindar ast."

JAMI. BIHARISTAN.

"Be aware that justice and equity not unbelief nor religion  
Are needed for the maintenance of the kingdom.  
Justice without religion is for the next world  
Better than the tyranny of a religious Shah."  
(REHATSEK).

“Afala yataadabbaruna ’lqurana, am ‘ala qulubin aqfaluha.”

KORAN, chap. 47.

“Will they not then meditate on the Koran? Are locks upon their hearts?”

RODWELL.

“Afalam yasiru fl’lardhi fatakuna lahum qulubun ya’qiluna biha, au adhanun yasma’una biha, fa’innaha la ta’ma’l’absaru walakin ta’ma’ lqulubu ’llati fl’ssuduri.”

KORAN, chap. 22.

“Have they not then journeyed through the land? Have they not hearts to understand with, or ears to hear with? But it is not verily that their eyes are blind, but the hearts that are in their breasts are blind.”

RODWELL.

“Afaman ’assasa bunyanahu ala taqwa mina ’llahi waridhwanin khairun ’am man ’assasa bunyanahu ala shafa jurufin harin fa’nhara bihi fi nari jahannama?”

KORAN, chap. 9.

“Which of these two is best? He who hath founded his building on the fear of God and the desire to please Him, or he who hath founded his building on the brink of a tottering water-worn bank so that it falleth in ruin with him into the fire of hell?”

(RODWELL).

“Afaman wa’adnahu wa’dan hasanan fahuwa laqahi kaman matt a’nahu mata’a ’lhayati ’ddunya thumma huwa yauma ’lqiyamati mina ’lmuhdharin.”

KORAN, chap. 28.

“Shall he then to whom we have promised a goodly promise which he shall meet with, be as he on whom we have bestowed the conveniences of this life present, and who on the day of resurrection shall be brought forward for punishment?”

(RODWELL).

“Afani ’llahu wa shukran lahu min ’illatin kadat tu ‘affini wa manna bilburan ’ala ’innahu la budda min hatfin sayabrini ma yatanasani wa lakinnahu ila taqadhdhi l’ukli yunsini, in humma, lam yugni hamimum wa la hima Kulaybin minahu yahjini.”

“God has saved me, thanks be to Him from a sickness that went near to blot me out

And has granted me recovery; though it must needs be that death will one day waste me.

Death forgets me not yet He gives me a delay before the end of my feeding;

If it be decreed, then will no friend avail, nay not even the guarded domain of Kolayb to guard me from Him.”

HARIRI MAQAMAT. 19.

“Afa’anta tukrihu ’nnasa hatta yakunu muminin?”

KORAN, chap. 10.

“Wilt thou then compel men to become believers?” (RODWELL).

"'Afa'anta tusmi'u 'ssumma au tahdi 'l'uma wa man kana fi dhalalin mubin."

KORAN, chap. 43.

"Canst thou make the deaf to hear, or canst thou direct the blind and him who is in a manifest error?"

(SALE).

"Afati 'Iddiyaru mahalluha famuqamuha  
Biminan ta'abbada ghauluha farijamuha  
Famadaafi'u 'rraiyyani 'urriya rasmuha  
Khalaqan kama dhamina 'Iwuhiyya silamuha  
Dimanun tajarrama ba'da 'ahdi anisiha  
Hijajjun khalauna halaluha waharamuha." MU'ALLAQAH OF LEBID.

"Desolate are the mansions of the fair, the stations in Mina where they rested and those where they fixed their abodes. Bare are the hil's of Ghoul and deserted is the summit of Rijam.

"The canals of Raiyan are destroyed: the remains of them are laid bare and smooth by the floods, like characters engraven on the solid rocks.

"Dear ruins! many a year has been closed, many a month holy and unhallowed has elapsed since I exchanged tender vows with their fair inhabitants."

SIR W. JONES.

"Aftab amad dalil-i-aftab."

JALALLUDIN RUMI.

"None but the sun can display the sun."

WHINFIELD.

"Agarat murad bashad ki namiri wa bimani  
Birihan bi jihad khudra za jahan dun fani  
Za tan wa za jan wa az dil bugzar, masaz manzil  
Ki shawad sifat hasil bimurad wa kamrani."

DIWAN-I-SHAMS-I-TABRIZ.

"Pants thy spirit to be gisted  
With a deathless life,  
Let it seek to be uplifted  
O'er earth's storm and strife.  
Spurn its joys,—its ties dissever,  
Hopes and fears divest;  
Thus, aspire to live for ever,  
Be for ever blest.

(FALCONER).

"Agar baran bakohistan nabarad  
Basali Dijla gardad khushk rude."

GULISTAN, chap. 7.

"If on the mountain summits fell no rain,  
One year would make the Tigris channel dry."

(EASTWICK).

"Agar biryan kunad Bahram ghorī  
Na chun pae malakh bashad za morī."

GULISTAN, chap. 2.

"A locust's leg, the poor ant's gift is more  
Than the wild ass, dressed whole, from Bahram's store."

(EASTWICK).

" Agar dana'e hila pashad kase  
Ba dam awarad murgh-i-zirak base."

ANWAR-I-SUHEILI.

" If one the grains of craft around him fling  
Sly birds enow he'll to his snare soon bring."

EASTWICK.

" Agar dunya na bashad, dardmandem  
Wa agar bashad, ba mihrash pae bandem  
Bala'e z'in jahan ashubtar nest  
Ki ranj-i-khatirast ar hast wa nest.

GULISTAN, chap. 2.

" Have we no worldly gear,—'tis grief and pain,  
I have we it, then its charms our feet enchain.  
Can we than this a plague more troublous find  
Which absent, present, still afflicts the mind."

(EASTWICK).

" Agar sad sal gabar atish farozad  
Wa gar ek dam daru uftad basozad."

GULISTAN, chap. 1.

" Though for a hundred years the Guebre feeds his flame  
Did he once fall therein 'twould feed on him the same."

(EASTWICK).

" Agar za bagh-i-r'ayyat malak khurad sebi  
Bar aurand ghulaman-i-u darakht az bekh  
Ba nim baiza ki sultan sitam rawa darad  
Zanand laskarianash hazar murgh ba sekh."

" If but one apple from the peasant's field  
The king should eat, his men uproot the tree ;  
And does the Sultan but his sanction yield  
To extort five eggs—his followers will see  
Cause with a thousand pullets to make free."

(EASTWICK).

Ahanera ki morchana bikhurad  
Natawan burd azū basaiqal zang ;  
Ba siyah dil che sud guftan w'az ?  
Narawad mekh-i-ahanin dar sang."

GULISTAN, chap. 2.

" When rust deep-seated has consumed the steel  
Its stain will never a new polish own.  
Advice effects not those who cannot feel  
A nail of iron cannot pierce a stone."

EASTWICK.

Ahl-i-zamana ki wafa nest yar eshan  
Matalab wafa ki ghair jafa nest kar eshan."

ANWAR-I-SUHEILI.

" Faith does not company with worldly men.  
From those habit is injustice, then  
Expect not truth."

EASTWICK.

“ Aibist azim barkashidan khudra,  
 W’az jumla’e khalq barguzidan khudra,  
 Az mardumak-i-dida bibayad amokht  
 Didan hama kasra wa na didan khudra.”

HAFIZ.

“ It is a crime to seek to raise but self,  
 Before all other men to praise but self,  
 The pupil of the eye a lesson gives,  
 Be all submitted to thy gaze but self.” (BICKNELL).

“ Ajab, ‘ajab, bakudamin rah az jahan rafti,  
 Base zadi par wa bal wa qafs dar ishkasti,  
 Hawa girifti wa sue jahan-i-jan rafti  
 Tu baz-i-khass budi dar wisaq-i-pir zani,  
 Chu tabl-i-baz shunidi, balamakan rafti.”

DIWAN-I-SHAMS-I-TABRIZ.

“ ’Tis marvellous by what way thou wentest from the world  
 Thou didst strongly shake thy wings and feathers and having broken thy  
 cage  
 Didst take to the air and journey towards the world of soul.  
 Thou wert a favourite falcon kept in captivity by an old woman  
 When thou heard’st the falcon-drum, thou didst fly away into the void.” (NICHOLSON).

“ Ajaban lirajin an yanala wilayatan  
 Hatta idhama nala bighayatihi bagha.” MAQAMAT OF HARIRI (21).

“ Wonderful ! a man hoping to attain to rule, and then when he attains  
 to his desire, he wrongs. CHENERY.

“ Aj’ali lmauta nasba ‘ainik wa haza firaqu baini wa bainik.”  
 MAQAMAT OF HARIRI, chap. 50.

“ Keep death before thine eye and this is the parting between thee and  
 me.” CHENERY.

“ Akhir in jan ba badan paiwasta ast.  
 Hech in jan ba badan manasta ast  
 Tab nur-i-chashm ba pih ast juft  
 Nur-i-dil dar qatra’e khuni nihuft  
 Shadi andar gurda wa gham dar jigar  
 Aql chun shama’ darun maghaztar  
 In taalqua na be kaifast wa chun  
 Aqlaha dar danish chuni zabun.”

JALALUDDIN RUMI.

“ After all soul is linked to body  
 Though it in nowise resembles the body  
 The power of the light of the eye is mated with fat  
 The light of the heart is hidden in a drop of blood  
 Joy harbours in the kidneys and pain in the liver  
 The lamp of reason in the brains of the head.  
 These connections are not without a why and how  
 But reason is at a loss to understand the how.” (WHINFIELD).

Akibat gurg-zade gurg shavad  
Garche ba adami buzurg shavad."

GULISTAN, chap. 1.

" At length the wolf-cub will become a wolf  
Even though it grow up amongst men."

(E. G. BROWNE).

" Akhmid bihilmik ma yudhkihi dhu saf'a'in  
Min nari ghaidhik w'asfah in jana jani."

MAQAMAT OF HARIRI, chap. 47.

" Quench by thy mercy the fire of anger that a churl has recklessly kindled in thee, and pardon his trespass." STEINGASS.

" Aknun ki dam za umr mahrum nashud,  
Kam bud az asrar ki mafhum nashud,  
Chun nek hame bingiram az rue khird  
Umaran biguzasht wa hech m'alum na shud."

OMAR KHAYYAM.

" Whilom, ere youth's conceit had waned, me thought  
Answers to all life's problems I had wrought ;  
But now, grown old and wise, too late I see  
My life is spent, and all my lore is nought."

(WHINFIELD).

" Aknun ki za khushdili bajuz nam namand,  
Ek hamdam-i-pukhta juz mai-i-kham namand,  
Dast-i-tarab az saghir-i-mai baz magir  
Imroz ki dar dast bajuz jam namand."

OMAR KHAYYAM.

" Now of old joys nought but the name is left  
Of all old friends but wine we are bereft  
And that wine *new* ; but still cleave to the cup  
For save the cup what solace is there left.

(WHINFIELD).

Akrim ud dhaifar wa lau kana kafra."

SAVING OF MUHAMMAD.

" Honour the guest though he be an infidel."

" Aksar ahl al jannat ablaha, ai pisar,  
Bahr in guft sultan ul bashar  
Ziraki chun bad kibr-angez t'ust  
Ablahe shu ta bamanad din durust."

JALALUDDIN RUMI.

" For this cause, O son, the Prince of men declared  
' The majority of those in Paradise are the foolish'.  
Cleverness is as a wind raising storms of pride  
Be foolish, so that your heart may be at peace."

WHINFIELD.

"Akullu 'amran tahnabina umran, wa nara taharriqa bi'laili  
naran?"

ABU DU'AD.

"Thinkest thou every man, a man; every fire that burns at night a  
fire?"

D. S. MARGOLIOUTH.

"Ala la tahnabina akha' lbaliyyat  
Falirrahmani 'Itafun khafiyat."

GULISTAN, chap. 1.

"Oh, ye brothers of misfortune! be not ye with grief oppressed  
Many are the secret mercies which with the All-bounteous rest."  
(EASTWICK).

"'Alaika bi'ssidqi wa lau annahu 'ahraqaka 'ssidqu binari 'Iwa'id  
wa'bghi ridha 'llahi fa'aghba 'Iwara man 'askhata 'Imaula wa'ardha  
'l'abid."

HARIRI MAQAMAT 21.

"Keep to truth though it scorch thee with the fire of threatening, and  
seek to please God; for the most foolish of mankind is he who angers the  
master and pleases the slave."

(CHENERY).

"'Al'alimu arafa 'ljahila l'a'innahu kana jahilan, wa'ljahilu la yarifu  
'lalima l'ainnahu ma kana 'aliman."

"The wise man understands the fool for he was once a fool himself, but  
the fool does not understand the wise man because he was never wise."

PROV.

"'Alam nashrah laka sadraka wa wadha'naa 'anka wizraka  
'ladhi anqadha dharaka waraf'naa zikraka, fainna ma'a 'l'usri  
yusra, inna ma'a 'l'usri yusra, faidha faraghta fa'nsab wa'ila rabbika  
fa'rghab."

KORAN, chap. 94.

"Have we not opened thy breast for thee? and taken off from thee thy  
burden, which galled thy back? and have we not upraised thy name for  
thee? Then verily along with the difficulty cometh ease, verily along with  
the difficulty cometh ease. But when thou art set at liberty, be instant in  
prayer, and seek thy Lord with fervour."

RODWELL.

"'Alam naj'ali 'lardha kifatan 'ahaiyan wa'amwatan wa ja'alna  
flha rawasya shamikhatin w'asqainahum ma'an furatan. Wailun  
yaumaidhin lilmukadhdhibin "intaliqu ila ma kuntum bihi tukadhdhibun  
intaliqu ila dhillin dhi thalathi shu'abin."

KORAN, chap. 77.

"Have we not made the earth a receptacle for the living and the dead,  
and placed on it the tall firm mountains and given you sweet water to  
drink? Woe on that day to those who charged with imposture! 'Begone  
to that hell which ye called a lie: begone to the shadows that lie in triple  
masses.'"

RODWELL.

"'Alam tara 'anna 'llaha yusabbihu lahu man fi'ssamawati wa' lardhi wa'ttairu saffatin kullun qad 'alima salatahu watasbiyahu wa'llahu 'alimun bima yaf'alun."

KORAN, chap. 24.

"Hast thou not seen how all in the heavens and in the earth uttered the praise of God? and the very birds as they spread their wings? Every creature knoweth its prayer and its praise, and God knoweth what they do."

RODWELL.

"'Alam tara anna 'llaha 'anzala mina 'ssamaai maan f'akhrajna bihi thamaratin mukhtalifun alwanuha wa mina 'ljibali judadun biyadhun wa humrun mukhtalifun 'alwanuha wa ghabraabibu sudun wa mina 'Inasi a' ddawatti w'lan'ami mukhtalifun alwanuhu."

KORAN, chap. 35.

"Dost thou not see that God sendeth down the rain from heaven and we bring by it the upgrowth of fruits of various hues and that on the mountains are tracts of varied hues white and red and others are of a raven black? And of men and reptiles and animals various likewise are the hues."

RODWELL.

"Alam tara anna 'lfulka tajri fi'lbahri bin'imati 'llahi 'liyuriyakum min ayatihi inna fi dhalika layatin likulli sabbarin shakur."

KORAN, chap. 31.

"Seest thou not how the ships speed on in the sea through the favour of God that He may show you of His signs? Lo, herein are signs to every patient grateful person."

RODWELL.

"Alam tara ila rabbika kaifa madda 'dhilla wa lau sha'a laja'alahu sakinan, thumma ja'alna 'shshamsa alaihi dalila."

KORAN, chap. 25.

"Seest thou not how thy Lord stretcheth forth the shadow? if He so pleased, he had made it stationary; but we bring the sun upon it thus guiding its direction."

(MUIR).

"Alam tara kaifa fa'ala rabbuka bi'ashabi 'lfil, alam yahj'al kaidahum fi tadhlii, wa'arsala alaihim tairan 'ababil, tarmiyihim biharjatin min sijill, faja'alahum ka'asfin ma'kul."

KORAN, chap. 105.

"Hast thou not seen how thy Lord dealt with the army of the elephant? Did He not cause their stratagem to miscarry? and He sent against them birds in flocks, claystones did they hurl down upon them, and he made them like stubble eaten down."

(RODWELL).

"'Alam ya'ni lilladhina amanu 'an takhsh'a qulubuhum lidhikri 'llahi."

KORAN, chap. 57.

"Hath not the time come for those who have believed to humble their hearts at the warning of God?"

(RODWELL).

"Alam yaraū 'anna ja'alna 'llaila liyaskunu fihi wa'nnahara mubsiran 'inna fl dhalika laayatin liqaumin yuminun."

KORAN, chap. 27.

"See they not that we have ordained the night that they may rest in it, and the day with its gift of light? Of a truth herein are signs to people who believe." (RODWELL).

"Alam wahm wa khiyal wa tab'a wa bim  
Hast rahrau-ra eke saddr azim ;  
Naqshae in khiyal naqsh band  
Chun Khalili ra ki koh bud, shud gazand  
Guft 'Hadha Rabbi' Ibrahim rad  
Chunki andar 'alam wahm uftad  
Alam wahm wa khiyal wa chashm band  
Anchunan koh-ra za jae khwesh kand ;  
Taki 'Hadha Rabbi' amad qal-i-u  
Kharbat wa khar-ra che bashad hal-i-u?"

JALALUDDIN RUMI.

"This world of illusions, fancies, desires and fears  
Is a mighty obstacle in the traveller's path.  
Thus when these forms of delusive imaginations  
Misled Abraham, who was a very mountain of wisdom.  
He said of the star 'This is my Lord'.  
Having fallen into the midst of the world of illusion  
Seeing then that this world of eye-fascinating illusion  
Seduced from the right path such a mountain as Abraham.  
So that he said of the star 'This is my Lord',  
What will not its illusions effect on a stupid ass?"

WHINFIELD.

"Al'aqilu takfīhi Tisharatu wa'lghafīlu la tanfa'uhu alfu 'ibaratīn."

ARABIC PROVERB.

"A hint sufficeth for the wise, but a thousand speeches profit not the heedless."

"'Al'ardhu jami'an qabdhatuhu yauma 'lqiyamati, wa 'ssamawatu matwiyyatun biyaminihī subhanahu wa ta'ala 'amma yushrikun."

KORAN, chap. 39.

"On the resurrection day the whole earth shall be but His handful and in His right hand shall the heaven be folded together. Glory be to Him ! and high be He uplifted above the partners they join with Him."

(RODWELL).

"Al'arifu hashshun bashshun bassamun wa keyfa la wa huwa farahan bi'lhakki wi bi kulli shey?"

AVICENNA.

"The gnostic is gentle, courteous, smiling ; and how should it be otherwise, since he rejoices in God and in all things." (E. G. BROWNE).

“ Ala ta na khwahi bala bar hasud  
 Ki an bakht bargashta khud dar bala ast  
 Che hajat ki bar wai kuni dushmani  
 Ki ura chunin dushmani dar qafa ast.”

GULISTAN, chap. 8.

“ Oh on the envious man invoke no curse  
 For of himself poor wretch, accursed is he ;  
 On him no hatred can inflict aught worse  
 Than his self-fed, self-torturing enmity.”

(EASTWICK).

“ Ala, ta nashnavi madh-i-sukhan goi,  
 Ki andak maya'e naf'ai az tu darad ;  
 Agar roze muradash bar niyari,  
 Do sad chandan 'ayubat bar shumarad.”

GULISTAN, chap. 8.

“ Heed not the flatterer's fulsome talk  
 He from thee hopes some trifle to obtain ;  
 Thou wilt shouldst thou his wishes baulk  
 Two hundred times as much of censure gain.”

(EASTWICK).

“ 'Ala ya sakina 'lqasri 'lmualla  
 Satudfanu 'anqaribin fi'tturabi,  
 Lahu malakun yunadi kulla yaumin  
 Ladu lilmauti wa' bnu l'ilkharabi.”

ALI AL MURTAZA.

“ O tenant of the lofty palace  
 Know that thy grave shall soon be filled !  
 It has an angel who cries daily  
 ‘ Draw nigh to death, for ruin build.’ ”

(BICKNELL).

“ Al faqir la yamlik shaian wa la yumlak.”

GULISTAN, chap. 2.

“ The faqir does not possess anything, and is not possessed by anyone.”

(EASTWICK).

“ Al faqrū fakhri.”

SAVING OF MUHAMMAD.

“ Poverty is my glory.”

“ Al faqrū siwadu 'lwajah fi 'darain.”

SAVING OF MUHAMMAD.

“ Poverty blackens the countenance in both worlds.”

(EASTWICK).

“ Al ghusun idha qawwamtaha, 'itadalat,  
 Wa laisa yanfa'uка 'ttaqwimu b'ilkhashbi.”

GULISTAN, chap. 7.

“ Green branches thou may'st render straight  
 The attempt to straighten dry wood comes too late.”

(EASTWICK).

"Alhaqqu 'ahaqqu 'an yuttaba'a, w'assidqu haqiqun b'an yusta-m'aa." MAQAMAT OF HARIRI.

"Right is most worthy to be followed, and truth is most fitting to be listened to." (CHENERY).

"Alhakumu 'ttakathuru hatta zurtumu 'lmaqabir, kalla saufa ta'lamu, thumma kalla saufa ta'lamu, kalla lau ta'lamu ilma 'lyaqin lataraunna 'ljahim. thumma lataraunnaha ain 'lyaqin, thumma latus 'alunna yaumaidhin 'ani 'ln'iim." KORAN, chap. 102.

"The desire of increasing riches occupieth you, till ye come to the grave. Nay ! but in the end ye shall know. Nay ! once more, in the end ye shall know. Nay ! would that ye knew it with knowledge of certainty. Surely ye shall see hell-fire, then shall ye surely see it with the eye of certainty ; then shall ye surely on that day be asked concerning the pleasures of this life." RODWELL.

"Al hamdu lillahi rabbi 'l'alamina 'rrahmani 'rrahimi, maliki yaumi 'ddini, iyyaka na'budu wa iyyaka nasta'inu, ihdina 'ssirata 'lmustaqima sirat 'lladhina an'amta 'alaihim ghairi 'l'maghidhubi 'alaihim wa la 'dhdhalin." KORAN, chap. 1.

"Praise be to God, Lord of the worlds ! The compassionate, the merciful ! King on the day of judgment. Thee only do we worship and to Thee do we cry for help. Guide Thou us on the right path, the path of those to whom Thou art gracious, not of those with whom Thou art angered, nor of those who go astray." RODWELL.

"Al hilmi 'inda 'ljahli li 'dhdhillati 'idh'anu  
Wa fi 'shsharri najatun hina la yunjika 'ihsanu." SHAHL.

"Too kind a man may be with fools  
And move them but to flout him more  
And 'nischief oft may bring thee peace  
When mildness works not folly's cure." C. J. LYALL..

"Al hilmu 'afdhalu ma' zdana 'labibu bihi  
W'al'akhidhu bi'l'afwi 'ahlma jana jani."

MAQAMAT OF HARIRI, (chap. 47.)

"Mercy is far the best of jewels that grace the wise, and sweetest fruit culled by man is ready forgiveness." STEINGASS.

"Alimera ki guft bashad wa bas  
Chun bigoyad na girad andar kas  
Alim an kas buwad ki bad nakunad  
Na bigoyad ba khalq wa khud bikunad." GULISTAN, chap. 2.

"The sage who does but preach will ne'er  
With all his words man's conscience stir  
Who does no evil, truly wise is he,  
Not one whose acts and doctrines disagree." (EASTWICK).

“ Al’izza fi ’nnaqali wa lau ’anna sharafi ’lmawa bulughu munan  
Lam tabrahi ’shshamsu yauman darata ’lhamali.” AL TUGHRAI.

“ If bloated indolence were fame,  
And pompous ease our noblest aim,  
The orb that regulates the day  
Would ne’er from Aries’ mansion stray.” J. D. CARLYLE.

“ Al ju’u ta’amu ’llahi yuhi bihi ’abdana ’ssaddiqin.”

SAYING OF MUHAMMAD.

“ Fasting is the food of God whereby He revives the bodies of the sincere.”

“ Al karim idha wa’ada wafa.”

GULISTAN, Preface.

“ When the generous promise, they perform.”

“ Alladhina atenahumu ’lkitaba ya’rifunahu kama ya’rifuna abnahum wa inna fariqan minhum layaktumuna ’lhaqqa wahum ya’lamun, alhaqqu min rabbika fala takunanna mina ’lmumtarin.”

KORAN, chap. 2.

“ They to whom we have given the scriptures know him (Muhammad) even as they know their own children ; but truly a part of them conceal the truth, though acquainted with it. This truth is from thy Lord ; be not then of those who doubt.

RODWELL.

“ Allahu la ’ilaha illa huwa al haiyyu ’lkaiyyum. La ta’khudhu hu sinatun wa la naum ; lahu ma fi essamawati wa ma fi’l ardhi. Man dha ’lladhi yashfa’u ’indahu illa bi idhnihi ; ya’lamu ma baina aidihim wa ma khalfaham wa la yuhituna bishai’in min ’ilmihi illa bima sha’a. Wasi’ a kursiyahu ’ssamawati wa’l ardha wala ya’duhu hifdhuhuma wahuwa l’aliyu l’adhim.”

KORAN, chap. 2. (The “ throne ” verse).

“ God ! There is no God but He ; the living, the self-subsisting ; neither slumber seizeth Him, nor sleep ; His whatsoever is in the heavens and whatsoever is in the earth. Who is he that can intercede with Him except by His permission ? He knoweth what is present with His creatures and what is yet to befall them ; yet naught of His knowledge do they comprehend save what He willeth. His throne reacheth over the heavens and the earth and the upholding of both burdeneth Him not : and He is the High, the Great.”

RODWELL.

“ Allahu ’lladhi raf’aa essamawati bigairi ’amadin taraunaha thumma ’stawa ’ala l’tarshi wasakhkhara ’ashshamsa wa’lqamara kullun yajri la’jalin musamma yudabbari la’mr yufassilu ’layati l’paallakum b’ilqai rabbikum tuqinun.”

KORAN, chap. 13.

“ It is God who hath ordered the heavens without pillars which thou canst behold ; then seated Himself upon His throne and imposed laws on the sun and moon ; each travelleth to its appointed goal. He ordereth all things. He maketh His signs clear, if haply ye may believe that ye shall meet your Lord.”

RODWELL.

"Allahu latifun bi'abadihi yarzuqu man yashau wa huwa 'l-quwiyyu 'l-aziz. Man kana yuridu hartha 'lakhirati nazid lahu fi harthihī wa man kana yuridu hartha 'ddunya nutihi minha wa ma lahu fi 'lakhirati min nasib."

KORAN, chap. 42.

"God is benign towards His servants: for whom He will He doth provide; and He is the strong, the mighty. Whoso chooses the tillage of the life to come, to him will we give an ample increase in his tillage; and whoso chooseth the tillage of this life, thereof will we give him; but he shall have no portion in the life to come."

RODWELL.

"Allahu nuru 'ssamawati wa' lardhi mathalu nurihi kamishkatin fiha misbahun almisbahu fi zujajatin ka'annaha kaukabun durriyun yukadu min shajaratim mubarakatin zaitounatin la sharqiyatin wa la gharbiyyatin yakadu zaituha yudhiyu wa lau lam tamsashu narun, nurun 'ala nurin, yahdi 'llahu linurihi man yasha'a."

KORAN, chap. 24.

"God is the light of the heavens and the earth. The similitude of His light is as a niche in which is a lamp—the lamp encased in glass—the glass as it were a glistening star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would well nigh shine out, even though fire touched it not! It is light upon light! God guideth whom He will to His light."

RODWELL.

"Allahu y'alamu 'anna la nuhibbukum wa la nalumukum 'ala tuhibbuna

Kullun lahu niyatun fi bughdin sahibihi, bin'imati 'llahi naqlikum wa taqluna."

ABD-UL-MALIK.

"God knows that we, we love you not in sooth, and that we blame you not that ye have no love for us;

Each of us has his ground for the loathing his fellow moves

A grace it is from the Lord that we hate you, ye us!"

C. J. LYALL.

"Almaut khairun li'l-fata min 'aishihi 'aisha 'Ibahima

Taqtagduhu buratu 'ssagħar ila 'ladhimati w'alhadhimā

Wa yara 'ssiba'a tanushuha 'aydi 'dhdhib'ai' lmustadhima."

MAQAMAT OF HARIRI, chap. 6.

"Death is better for a man than to live the life of a beast

When the ring of subjection leads him to mighty trouble and outrage  
And he sees lions whom the paws of assailing hyenas seize."

(CHENERY).

"Almuwaddatu muwaddatani, muwaddata wafla wa muwaddata 'afia, fa'l-wafia min Allah subhanahu, wa'lafia mina 'shshaitani lanahu 'llaha."

ABU'L'ALA.

"Love is of two sorts, the sound and the faded. That which is sound is from God Almighty, and that which gets obliterated is from the accursed devil."

D. S. MARGOLIOUTH.

"'Alqari'ah ma' lqariah, wa ma 'adraka ma 'lqariah, yauma yakunu 'nnasu ka'farashi 'lmabthuthi wa takunu 'ljibalu ka'li'hni 'lmanfushi, fa'amma man thaqlat mawazinuhu fahuwa fi aishatin radhiyat, wa'amma man khaftat mawazinuhu fa ummuhu hawiyatun."

KORAN, chap. 101.

"The Blow ! what is the Blow ? And what shall teach thee what the Blow is. The day when men shall be like scattered moths, and the mountains shall be like carded dyed wool ! Then as to him whose balances are heavy—his shall be a life that shall please him well, and as to him whose balances are light, he shall have hell for his mother."

RODWELL.

" Al qina'atu kanzun la yufna."

ARABIC PROV.

"Contentment is a treasure without decay."

"Alyauma 'akmaltu lakum dinakum wa'atmamtu 'alaikum ni'amati waradhaitu lakumu 'lislama dinan."

KORAN, chap. 5.

" This day have I perfected your religion for you, and have filled up the measure of my favours towards you, and it is my pleasure that Islam be your religion."

(RODWELL).

"'Ama bana laka 'laibun, ama 'andharaka 'Ishaibun  
wa ma fi nusihi raibun, wa la sam'uka qad samma,  
ama nada bika 'lmautu, ama 'asma'aka 'ssautu,  
ama taksha min 'lfauti, fatahtata wa tahtamma ?"

HARIRI MAQAMAT, 2.

" Is not the shame plain to thee ? doth not hoariness warn thee ? and in its counsel there is no doubtfulness, nor hath thy hearing become deaf. Is not death calling thee, doth he not make thee hear his voice ? dost thou not fear thy passing away so as to be wary and anxious ? "

CHENERY.

" Amada awwal ba qalim jamad  
Dar nabati az jamadi uftad ;  
Salha andar nabati umr kard  
W'az jamadi yad na aurad az nabard ;  
W'az nabati chun ba haiwan uftad  
Namandash hal nabati hech yad."

JALALUDDIN RUMI.

" First he appeared in the class of inorganic things,  
Next he passed therefrom into that of plants,  
For years he lived as one of the plants,  
Remembering naught of his inorganic state so different,  
And when he passed from the vegetive to the animal state  
He had no remembrance of his state as a plant."

(WHINFIELD).

"Ama' ihmamu mi'aduka, fama i'daduka, wa bi'l mashaibi indharuka, fa ma i'dharuka, wa fi'llahdi maqiluka, fama qiluka, wa ila 'llaha masiruka, faman nasiruka." HARIRI MAQAMAT, I.

"Is not death thy doom? what then is thy preparation? Is not grey hair thy warning? what then is thy excuse? And in the grave's niche thy sleeping-place? What dost thou say? and to God thy going, and who shall be thy defender?" CHENERY.

"Amal-i-padshahan chun safar-i-daryast sudmand wa khatarnak ya ganj ba giri ya dar talatum-i-amwaj bamiri." GULISTAN, chap. I.

"The service of kings is like a sea voyage, at once profitable and fraught with peril: where thou either wilt acquire a treasure or perish amid the billows." (EASTWICK).

"Ambiyara kar 'uqba ikhtiyar  
Kafranra kar dunya ikhtiyar;  
Z'anki har murghi basue jins-i-khwesh,  
Mirawad u dar pesh jan pesh pesh."

JALALUDDIN RUMI

"The prophets chose the better part, futurity,  
The foolish chose the worst, the world's satuity.  
Each bird will flock with birds of its own feather still  
The cock well knows his mate and follows where she will."

REDFHOUSE.

"'Amman khalaqa 'ssamawati wa'lardha wa'anzala lakum mina 'ssama'i ma'in fa'anbatna bihi hade'aiga dhata bahjatin, ma kana lakum an tunbitu shajarah, 'a'ilahun ma'a'llahi, bal hum qaumun ya'dilun.'" KORAN, chap. 27.

"Who hath made the heavens and the earth, and sendeth down the rain to you from heaven, by which we cause luxuriant groves to spring up? Not in your power is it to cause its trees to spring up? What! A god with God? Yet they are a people who find equals for Him." RODWELL.

"'Am naj'alu 'lladhina amanu wa'amilu 'ssalihati ka'l muftisidina fi'llardhi, 'am naj'alu 'lmuttaqina ka'l fujjar.'" KORAN, chap. 37.

"Shall we treat those who believe and do the things that are right like those who propagate evil on the earth? Shall we treat the God-fearing like the impious?" (RODWELL).

"Annasu ala dini mulukihim."

ARABIC PROV.

"People follow the religion of their kings."

"Andakhta tir ba shast awardan  
Bitawan natawan tura ba dast awardan."

ANWAR-I-SUHEILI.

"Back to thy hand no power can bring  
The arrow which has left the string." EASTWICK.

"Anjaza hurun ma wa'ada wa sahha khalun idh ra'ada."

MAQAMAT OF HARIRI, chap. 3.

"The honourable man performs what he promises, and the rain-cloud pours if it has thundered."

CHENERY.

"An na man basham ki roz-i-jang bini pusht-i-man  
An manam k'andar-i-khak wa khun bini sari;  
Anki jang arad bakhun-i-khwesh bazi mi-kunad  
Roz-i-maidan, anki bugrezad ba khun-i-lashkari."

GULISTAN, chap. 1.

"I'm not he that on the battle-day my back will meet thy sight  
I'm one whose head thou wilt behold 'mid dust and gory fight  
He must stake ceaselessly his blood who joins in war's grim strife  
Who flies in war risks carelessly his fellow soldier's life."

(EASTWICK).

"Anta 'lladhi waladtuka ummuka bakiya  
Wa' nnasu hauluka yadhahikuna masrura,  
Fajihad li nafsik 'an takunu idha  
Yebku fl yaumi mautuka, dhahika masrura."

"On mother's knees a naked new-born babe  
Weeping thou sat'st, while all around thee smiled ;  
So live, that sinking to thy life's last sleep  
Calm thou may'st smile, while all around thee weep."

W. JONES.

"Anzala mina 'ssamai maan fasalat 'audiyatun biqadariha  
fa'htamala 'ssailu zabadan rabian wa mimma yuqiduna alaihi  
fi'nnari 'btigha hilyatin au matain zabadun mithluhu kadhalika  
yudhribu 'llahu 'lhaqqa wa'lbatila fa'amma 'zzabadu fayadhhabu  
jufaan wa 'amma ma yanfa'u 'nnasa fayamkuthu fil'ardhi."

KORAN, chap. 13.

"He sendeth down the rain from heaven : then flow the torrents in their due measure, and the flood beareth along a swelling foam and out of that ore which they ignite in the fire for the sake of ornaments or utensils a like scum ariseth. In this way doth God depict truth and falsehood. As to the scum it passeth off like froth, and as to what is useful to man, it remaineth on the earth."

(RODWELL).

"Aqallu jibali 'l'ardhi turun wa'innahu la'adhamu 'inda 'llahi  
qadran wa manzilan."

GULISTAN, BOOK I.

"Least of earth's mountains is Sinai, yet all  
In worth and rank with God beneath it fall."

EASTWICK.

"'Ara'aita mani 'ttakhadh' ilahahu hawahu afa'anta takunu 'alaihi wakila. Am tashabu anna aksarahu yasma'auna au y'aqiluna, in hum illa ka'la'n'aami bal hum a'dhalla sabila." KORAN, chap. 25.

"What thinkest thou of him who taketh his passions for his God, wilt thou then be a guardian over him? Thinkest thou that the greater part of them hear or understand. Verily, they are just like the brutes. Yea, they stray even further from the right way." RODWELL.

"'Ara'aita 'lladhi yukadhdhibu bi'ddin, fadhalika yadu'u 'lyatim wa la yahudhdhu ala ta'ami 'lmiskin, fawailun lilmusallin, 'lladhina hum 'an salatihim saahun, 'lladhina hum yuraaun, wa yamma'un 'lma'un." KORAN, chap. 107.

"What thinkest thou of him who treateth the day of judgment as a lie? He it is who thrusteth away the orphan, and stirrieth not others up to feed the poor. Woe then to those who pray, who in their prayer are careless, who make a show of devotion, but refuse help to the needy."

(RODWELL).

"'Ara'aitum in asbaha ma'aukum ghauran, faman yatikum bima'in ma'in." KORAN, chap. 67.

"What think ye? If at early morn your waters have sunk away, who then will give you clear unning water?" RODWELL.

"'Ara'aitum in ja'ala 'llahu alaikumu 'llaila sarmadan ila yaumi 'lqiyamati man ilahun ghairu 'llahi y'atikum bidhiain 'afala tasma'un." KORAN, chap. 28.

"What think ye. If God should make it one long night for you until the day of resurrection, what god but God could bring you light? Will ye not then hearken?" RODWELL.

"'Arabra ki bar Dijla bashad qu'ud  
Che gham darad az tishnagan-i-Zarud?"

BOSTAN OF S'ADI, chap. 8.

"To the Arab who is sitting by the Tigris  
What care is there as to the thirsty ones of the desert of Zarud?"  
(CLARKE).

"Are! alam khiyal ast, wale  
Paiwasta dar u haqiqae'jalwagar ast."

SUBAHANI.

"In truth the world is an illusion; however  
Certainty is for ever displaying her effulgence there."

(SHEA).

"Ar-rahil! ar-rahil! fa lam yabka mina 'lumrin illa qatilun, wa baina yadeika 'ssafaru 'ttawilun, wa jam'i ma anta fhi mina 'lamli wa 'ilmi riya wa takhilun." GHAZZALI.

"Up! up! only a little life is left, and the road before thee is long and thou art immersed in illusion."

"Arrahmanu 'allama 'lquran, khalaqa 'linsan, allamahu 'lbayan  
 A'shshamsu wa'lqamaru bihusbani wa'inajmu washshajaru yas-  
 judani wa'ssama rafa'aha wawadha'a 'lmizan, a'lla tatghau fi  
 'lmizan wa'qinu 'lwazna bi'lqisti wa la tukhsiru 'lmizan wa'lardha  
 wadha'aha lila'nam, fiha fakihatun wa'lnnahlu dhatu la'kmam  
 wa'lhabbu dhu'l-asfi wa'rraihan fabisyya ala' rabbikuma tukad-  
 hibani?"

KORAN, chap. 55.

"The God of mercy hath taught the Koran, hath created man, hath  
 taught him articulate speech. The sun and the moon have each their times  
 and the plants and the trees bend in adoration. And the heaven He hath  
 reared it on high; and He hath appointed the balance, that in the balance  
 ye should not transgress; weigh therefore with fairness and scant not the  
 balance. And the earth He hath prepared for mankind, therein are fruits  
 and palms with sheathed clusters, and the grain with its husks and the  
 supports of life. Which then of the bounties of your Lord will ye deny?"

RODWELL.

"'Arrijalu quwwamuna ala 'nnisa'i bima fadhdhala 'llahu ba'dha-  
 hum ala ba'dhin wa bima 'anfaqu min 'amwalihim."

KORAN, chap. 4.

"Men are superior to women on account of the qualities with which  
 God hath gifted the one above the other and on account of the outlay they  
 make from their substance for them."

(RODWELL).

"Asa'an takrahu shai'an wa huwa khairun lakum wa'asa 'an  
 tuhibbu shai'an wa huwa sharrun lakum wa' llahu ya'lamu wa'an-  
 tum la ta'lamu."

KORAN, chap. 2.

"Haply ye are averse from a thing though it be good for you, and haply  
 ye love a thing though it be bad for you. And God knoweth but ye know  
 not."

(RODWELL).

"Asaish-i-do giti tafsir-i-in do harf ast

Ba dostan talattuf, ba dushmanan mudara."

HAFIZ ODE, 6.

"What holds in peace this two-fold world, let this two-fold sentence  
 show

Amity to every friend, courtesy to every foe."

BICKNELL.

"'Asalatu 'rrai sanatani 'ani' lkhatali  
 Wa hilujatu 'lfadhli zanatani laday 'l'atali;  
 Majdi akhiran wa majdi 'awwalan sharaun  
 Wa'shshamsu ra'da 'dhdhuha ka'shshamsi fi'ttafali."

AL TUGRAI.

"No kind supporting hand I meet  
 But fortitude shall stay my feet,  
 No borrowed splendours round me shine  
 But virtue's lustre all is mine;  
 A fame unsullied still I boast  
 Obscur'd, concealed, but never lost  
 The same bright orb that led the day  
 Pours from the west his mellow ray."

J. D. CARLYLE.

“ Asan mi-namud awwal gham-i-darya ba bui sud  
 Ghalt guftam ki in tufan ba sad gauhar na mi-arzad.”

ANWAR-I-SUHEILI.

“ Light at first the toil of ocean seemed in hope of future gain ;  
 I did mistake ; a hundred jewels are not worth one hurricane.”

EASTWICK.

“ Ashahidu man ‘ahwa baghairi wasilatin  
 Fayalhaquni sha’nun ‘adhallu tariqa ;  
 Yuwajjiju naran thumma yutfi barashshatin  
 Li dhalika tarani muhraqan wa ghariqa.”

GULISTAN, chap. 2.

“ I’ll with unintercepted gaze survey  
 Him whom I love, and wildered, lose my way.  
 One while a flame he kindles, bright in vain  
 For soon He quenches it with cooling rain ;  
 ’Tis thus thou seest me burnt, then drowned again.”

(EASTWICK).

“ Ashiq shahinshahast do ‘alam bar u nisar  
 Hich iltifat-i-shah basue nisar nest ;  
 ‘Ishq ast wa ‘ashiq ast ki baqist ta abad ;  
 Dil juz barin manih ki bajuz musta‘ar nest.”

DIWAN-I-SHAMS-I-TABRIZ.

“ The lover is a monarch ; two worlds lie at his feet ;  
 The king pays no heed to what lies at his feet ;  
 ’Tis love and the lover that live to all eternity  
 Set not thy heart on aught else ; tis only burrowed.”

(NICHOLSON).

“ Asian az gunah tauba kunand  
 ‘Arifan az ‘ibadat istighfar.”

GULISTAN, chap. 2.

“ Sinners of sin repent ; but those who have  
 Knowledge of the Most High, at pardon aim  
 For worthless worship which they view with shame.”

(EASTWICK).

“ Asl-i-kina dozakh ast wa kin-i-tu  
 Juzu an kull ast wa khasm-i-din-i-tu  
 Chun tu juzu dozakhi, hin, gosh dar ;  
 Juzu sue kull-i-khud girad qarar ;  
 War tu juzu jannati’ ey namdar,  
 Aish tu bashad chu jannat paedar.”

JALALUDDIN RUMI.

“ The root of hatred is hell and that hate of yours  
 Is a part of that whole and is the foe of your religion  
 Since you are a part of hell, beware !  
 For the part ever tends towards its whole  
 But if you are a portion of heaven, O renowned one,  
 Your joy will be as lasting as heaven itself.”

‘ Asp-i-laghar miyan ba kar ayad  
Roz-i-maidan na gao-i-parwari.’

GULISTAN, chap. 1.

“ The slender courser in the battle day  
Will the fat stall-fed ox outvalue far.” EASTWICK.

“ Asp-i-tazi do tag rawad ba shitab  
Ushtur ahista mirawad shab wa roz.”

GULISTAN, chap. 6.

“ Two courses may be sped by charger hot,  
The camel goes slowly but goes day and night.”  
(EASTWICK)

“ Asrar-i-azalra na tu dani wa na man  
Wa in harf-i-mu’amma na tu khwani wa na man  
Hast az pas-i-purda guftogu-i-man wa tu  
Chun parda bar uftad na tu mani wa na man.” OMAR KHAYYAM.

“ Nor you nor I can read the etern decree  
To that enigma we can find no key  
They talk of you and me behind the veil  
But if the veil be lifted, where are we ? ”  
(WHINFIELD).

“ Asta’iz Allah min Shaitanihi  
Qad halaqna’ ah ’min tughianihi ;  
Yak sag ast wa dar hazaran mirawad  
Har ki dar wai raft u an mishawad.  
Har ki sardat kard medan ki dar ust  
Div pinhan gashta andar zer post ;  
Chun niyabad surat, ayad dar khiyal,  
Ta kashanad an khiyalat dar wabal.”

JALALUDDIN RUMI.

“ Let us seek refuge with Allah from Satan ;  
Alas ! we are perishing from his insolence.  
The dog is one yet he enters a thousand forms ;  
Whatever he enters, straight becomes himself ;  
Whatever makes you shiver, know he is in it,  
The Devil is hidden beneath its outward form.  
When he finds no form at hand, he enters your thoughts  
To cause them to draw you into sin.”  
(WHINFIELD).

“ ’Astaqim, fa’l’udu tanmi ‘uruquhu  
Qawiman wa yaghshahu idha ma ’Itawa ’ttawa  
Wa la tut’i l’hirsa ’lmudhilla, wa kun fatan,  
Idha ’Itahabat ’ahsha’u bi’ttawa, tawa,  
Wa ’asi ’lhawa ’lmurdi fakam min muhalliqin

MAQAMAT OF HARIRI, chap. 47.

" Be upright, for the straight tree will spread its roots, whereas when it grows crooked, it speedily pines away.

Obey not abasing greed, but behave as a man who bears in silence the pangs of hunger that gnaw at his vital parts ;

And battle against lusts that destroy thee, for many who had soared to the stars, enslaved by lust, fell and came to grief." (STEINGASS).

"'Atadhunnu an satanfa'uka haluka, idha ana irtihaluka, au yunqidhuka maluka, hina tubiquka amaluka, au yughni anka nadamuka, idha zallat qadamuka, au ya'tifu aleika ma'sharuka, yauma yadhumuka mahsharuka."

HARIRI MAQAMAT, I.

" Thinkest thou that thy state will profit thee when thy departure draweth near ? or that thy wealth will deliver thee when thy deeds destroy thee ? or that thy repentance will suffice for thee when thy foot slippeth, or that thy kindred will lean to thee in the day that thy judgment-place gathereth thee ? "

CHENERY.

"'At'amuruna 'nnasa bi'lbirri watansauna 'anfusakum wa'antum tatluna 'lkitaba, 'afala ta'qilun ? wa'sta'inu bi'ssabri wa'ssalati wainnaha lakabiratun illa 'ala 'lkhash'iyan."

KORAN, chap. 2.

" Will ye enjoin what is right upon others, and, though ye read the Book, forget your own souls ? Will ye not then understand ? And seek help with patience and prayer ; and a hard duty indeed is this but not to the humble."

(RODWELL).

" Atishe ra ki sokht khalqe az an  
Juz bakushtan 'ilaj natawan kard."

ANWAR-I-SUHEILI.

" To quench the spark is thy sole course to end  
A flame which would o'er heaven and earth extend."

EASTWICK.

"'Atish suzan nakunad ba sipand  
Anche kunad dud-i-dil-i-dardmand."

GULISTAN, chap. 1.

" Flames cannot with such speed wild rue consume  
As tyrants perish by the wronged heart's fume."

(EASTWICK).

" Atsar-i-mardam chu bugzasht az yake  
Bashad an az f'il-i-shaitan be shake  
Khun bini niz az shaitan buwad  
Anki zahir dushman-i-insan buwad ;  
Khamiaza f'il-i-shaitanast wa qai  
Ey pisar, aiman mabash az makar-i-way."

FARIDDUDIN ATTAR.

" The sneezing of a man if it exceed one sneeze  
Is without doubt one of the devil's works  
The flowing of blood from the nose likewise proceeds from Satan  
He who is the manifest enemy of mankind  
Yawning is his work and also vomiting  
O young man be not off thy guard against his deceit." (OUSELEY).

"Audhu b'illahi mina 'lfaqri 'lmuqibbu wa mujawarati man la uhibbu."

PROVERB.

"God defend me from humiliating poverty and from the neighbourhood of one I do not love."

(EASTWICK).

"'Aud'u rabbakum tadharru'an wa khufiyatan innahu la yuhibbu 'lmu'tadin."

KORAN, chap. 7.

"Call upon your Lord humbly and in secret; for He loveth not the transgressors."

(MUIR).

"Au kasayyibin mina 'ssama'i fhi dhulumatun wara'adun wa baraqaun yaj'aluna 'asabi'ahum fi adhanihim mina 'ssawa'iqi hadhara 'lmauti wa 'llahu muhitun bi'lkaflrin."

KORAN, chap. 2.

"Like those who, when there cometh a storm-cloud out of the heaven, big with darkness, thunder and lightning, thrust their fingers into their ears, because of the thunder clap, for fear of death! and God is round about the unbelievers."

(RODWELL).

"'Auma tara 'lmahbuba w'almakruha luzzza fl namat  
K'ashshauki yabdu fl'ighusuni ma'a'ljaniiy 'lmultaqat?  
Wa lau antaqadta bani 'zzamani wajadta aktharaham saqat."

MAQAMAT OF HARIRI (21).

"Dost thou not see the loved and the hated linked together in one class  
As the thorn comes forth on the branches with the fruit that is gathered,  
If thou wilt examine well the sons of the time, thou wilt find the most of  
them but refuse."

(CHENERY).

"Aurad baztarabam awwal bawujud  
Juz hairatam az hayat chize nafzud;  
Raftem ba'ikrah wa nadanem che bud  
Za in amadan wa raftan wa budan maqsud."

OMAR KHAYYAM.

"He brought me hither to my great surprise  
From life I gather but a dark surmise;  
I go perforce. Why come? Why live? Why go?  
I ask these questions, but find no replies."

'Awa 'dhdh'ibu f'astanistu bi'dhdhibi idh 'awa  
Wa sawwata insanu fakadtu atiru."

(ANON).

"When the wolf howls and whines, it sounds familiar; but if a man makes a noise I feel scared."

D. S. MARGOLIOUTH.

"Awala yarauna 'annahum yuftanuna fl kulli 'amin marratau au marrataini, thumma la yatubuna wa la hum yadhdhakkarun."

KORAN, chap. 9.

"Do they not see that they are proved every year once or twice? Yet they turn not neither are they warned."

(RODWELL).

"'Awalam yara 'llinsanu anna khalaqnahu min nutfatin faidha huwa khasimun mubin, wa dharaba lana mathalan, qala man yuhi 'l-adhamah wahia ramim. Qul yuhiyiha 'lladhanshaha awwala maratin wa huwa bikulli khalqin 'alim." KORAN, chap. 36.

" Doth not man perceive that we have created him of seed? Yet lo! he is an open caviller: and he meeteth us with arguments "Who" saith he "shall give life to bones when rotten? Say "He shall give life to them who gave them being at first, for in all creation is He skilled." (RODWELL).

"'Awalam yara 'lladhina kafaru anna 'ssamawati wa'lardha kanata ratqanfafataqnahuma wa ja'alna min'lmaai kulla shayan hayyin, 'afala yuminun." KORAN, chap. 21.

" Do not the unbelievers see that the heavens and the earth were both a solid mass, that then we clave them asunder and that by means of water we gave life to everything? Will they not then believe?" RODWELL.

"Awaz-i-sagan kam na kunad rizzq-i-gudara."

URFI.

" The dogs' barking does not diminish the beggar's bread."

"'Ayahsabu 'linsanu an yutraka suda? alam yaku nutfatan min maniyyin yumna, thumma kana 'alaqatan fakhaiaqa fasawwa, faja'ala minhu 'zzaujaini, 'Idhdhakara wa'lunsa, alaisa dhalika biqadarin 'ala an yuhiya 'lmauta?" KORAN, chap. 75.

" Doth man think that he will be left alone? Was he not a mere embryo, then he became thick blood, of which God formed him and fashioned him; and made him twain male and female. Is He not powerful enough to quicken the dead?" (RODWELL).

"'Ayawaddu 'ahadukum 'an takuna lahu jannatun min nakhilin wa'a'nabin tajri min tahtiha 'nnharu, lahu fiha min kulli 'ththamarati wa'asabahu 'Ikibaru wa lahu dhurriyyatun dhu'afau fa'asabaha i'sarun fihi narun fa' htaraqat kadhalika yubayyinu 'llahu lakumu 'layati la'allakum tatafakkaran." KORAN, chap. 2.

Doth any of you desire to have for himself a garden of date trees and vines, with water courses running through it, wherein he shall have all kinds of fruit, and that he should reach old age, and have a weak offspring; then shall a fiery wind strike it and it shall be burnt up. Thus doth God show His signs unto you that ye may consider."

"'Aynama takunu, yudrikkumu 'lmautu wa lau kuntum fi burujin mushayyadatin." KORAN, chap. 4.

" Wherever ye be, death will overtake you, though ye be in lofty towers." RODWELL.

"Ayyatuha 'nnafsu 'lmutma'innatu, irji'i ila rabbiki radhiatan mardhivyatan, fa'dkhuli fi 'ibadi. wa'dkhuli jannati."

KORAN, chap. 89.

"Oh, thou soul which art at rest, return to thy Lord well-pleased and pleasing Him: enter thou among my servants, and enter thou my paradise." (RODWELL).

"Ayyuha 'lmuddaththir, qum fa' andhir, wa rabbaka fakabbir wa thiabaka fatahir wa'rrijza fahjur, wa la tamnun tastakthir, wa lirabbika fa'sbir."

KORAN, chap. 74.

"O thou enwrapped in thy mantle! arise and warn! and thy Lord—magnify Him, and thy raiment—purify it, and the abomination—flee it, and bestow not favours that thou mayest receive again with increase, and for thy Lord wait thou patiently." (RODWELL).

"Azada ta tawanad az qaid-i-tan bar ayad  
Az post gar na bashad az pairahan bar ayad."

SARABI.

"The truly free as soon as possible disengages himself from body  
If he cannot extricate himself from skin, let him resign his doublet."

SHEA.

"Az amadan wa raftan-i-ma sudi ku,  
Wa za tar-i wujud-umr-i-ma pudi ku,  
Dar chambar-i-charkh jism-i-chandin pakan  
Misuzad wa khak mishawad, dudi ku."

OMAR KHAYYAM.

"We come and go, but for the gain, where is it?  
And spin life's woof, but for the warp, where is it?  
And many a righteous man has burned to dust  
In heaven's blue rondure, but their smoke where is it?"

(WHINFIELD).

"Az an k'az tu tarsad bitars, ey hakim,  
Wa gar ba chu u sad bara'e bajang."

GULISTAN, chap. 1.

"O wise man fear him who fears thee, even though thou couldst be successful in the contest with a hundred such as he." (PLATTS).

"Az bugzar wa padshahi kun;  
Gardan-i-be tam'a buland shawad."

GULISTAN, chap. 3.

"Quit greed and as a monarch reign  
For proud his station who for nothing hopes."

(EASTWICK).

"Az malaik bahra dari w'az bahaim niz ham;  
Bugzar az hazz-i-bahaim k'az malaik bugzari."

AKHLAQ-I-MUHSINI.

"Thou hast a portion with the angels and likewise with the brutes  
Pass on from the pleasure of animals that thou mayest excel the angels."

(KEENE).

“ Az rafta qalam hich digar gun na shawad  
 Wa za khurdan gham bajuz jigar-khun na shawad  
 Gar dar hama umr-i-khwesh khunaba khuri,  
 Ek qatra az an ki hast afzun na shawad.”

OMAR KHAYYAM.

“ Man cannot change what pen hath writ of yore,  
 Diet of sorrow breedeth heart-pang sore ;  
 Spend thy whole life in shedding tears of blood,  
 Thou canst not add one tear-drop to thy store.”

(WHINFIELD).

“ Az sadaf yad gir nuqta'e him  
 Har ki burrad sarat, gauhar bakhshash.”

HAFIZ.

“ Learn meekness from the shell in ocean's bed  
 And pearls on one who wounds thy head bestow.”

(BICKNELL).

“ Az tawakkul dar sabab kahil mashau  
 Ramaz 'al kasib habib ullah' shanau  
 Gar tawakkul mi-kuni dar kar kun  
 Kasb kun, pas takiya bar jabbar kun.”

ANWAR-I-SUHEILI.

“ Do not, to slothfulness, on God depend,  
 The saying hear, “ Who labours is God's friend.”  
 With labour be combined thy confidence  
 And, while thou toilest, trust Omnipotence.”

EASTWICK.

“ Ba barf ab-i-rahmat makun bar khasis,  
 Chu kardi, mukafat bar yakh nawis.”

BOSTAN OF S'ADI.

“ Use not mercy with ice-water towards the mean,  
 When thou dost—write the compensation for it on ice.”

(CLARKE).

“ Ba chunan galib khudawande kase  
 Chun na mirad gar na bashad u khase.”

JALALUDDIN RUMI.

“ For love of our Almighty God, the Lord of all,  
 Who would not die ; a stock, a block, we needs must call.”

(REDHOUSE).

“ Ba darya dar manaf'i beshumarand  
 Wa gar khwahi salamat, bar kinarast.”

GULISTAN, chap. 1.

“ Upon the sea, 'tis true is boundless gain  
 Wouldst thou be safe, upon the shore remain.”

(EASTWICK).

“ Badbakht kase ki sar bitabad  
 Z'in dar ki dar-i-digar na yabad.”

GULISTAN.

“ Ill-fated is he who turns from this door, for he will find no other.”

" Ba yak natarashida dar majlis  
 Biranjad dil-i-hoshmandan basi ;  
 Agar birka'e pur kunand az gulab  
 Sage dar wai uftad, kunad manjalab."

GULISTAN, chap. 2.

" Be there but one rough person in their train  
 For his misdeeds the wise will suffer pain.  
 Should you a cistern with rose-water fill  
 A dog dropped in it would defile it still." (EASTWICK).

" Ba hangam-i-sakhte ma shu na-ummed  
 K'az abr siyah barad ab-i-sufed."

NIZAMI.

" In the hour of adversity be not without hope  
 For crystal rain falls from black clouds." OUSELEY.

" Bahistagi kar-i-'alam barar,  
 Ki dar kar garmi ni ayad bakar ;  
 Chiragh ar bagarmi na afrokhti  
 Na khud ra na parwana ra sokhti  
 Shikib awarad bandha ra kalid ;  
 Shikibanda ra kas pasheman na did."

ANWAR-I-SUHEILI.

" Be thou sedate in what thou hast to do  
 For fiery haste will prove abortive too  
 Did not the lamp so hot itself illume  
 'I'would not its substance and the moth consume  
 Patience supplies to every ward its key  
 One ne'er did patient men regretful see." EASTWICK.

" Ba hukm-i-khuda chun kase uftad  
 Hama alamash pae ba sar nihand ;  
 Chu binand k'iqbali dastash girift  
 Sitaish kunan bar bar nihand."

GULISTAN, chap. 1.

" When one has fallen by high heaven's decree  
 The banded world will trample on his head ;  
 Then fawn and fold their hands respectfully  
 When they behold his steps by fortune led."

" Ba in do sih nadan ki jahandaranand,  
 Az jahl ki dana-e-jahan and ;  
 Khushbash ki az khurrami, eshan bamisal,  
 Har k'u na khar ast, kafirash midanand."

OMAR KHAYYAM.

" These fools by dint of ignorance most crass,  
 Think they in wisdom all mankind surpass ;  
 And glibly do they damn as infidel  
 Each one who is not, like themselves, an ass." (WHINFIELD).

“ Bakht wa daulat ba kardani nest,  
 Juz ba tayid-i-asmani nest ;  
 Uftad ast dar jahan bisyar  
 Be tamiz arjumand wa aqil khwar ;  
 Kimiagar ba ghussa murda wa ranj,  
 Ablah andar kharaba yafta ganj.”

GULISTAN, Book 1.

“ Fortune and wealth are not to merit given,  
 None can obtain them but by aid from heaven ;  
 In this world oft a marvel meets our eyes  
 The undiscerning honoured, scorned the wise ;  
 The alchemist expires with grief and vain  
 And fools a treasure neath a shed obtain.” (EASTWICK).

“ Balagha l'ula bikamalihi,  
 Kashafa 'dduja bi jamalihi,  
 Hasunat jami'u khisalihi ;  
 Salla 'alaihi wa alihi.”

GULISTAN, Preface.

“ All perfect he \* and therefore won  
 His lofty place and like a sun  
 His beauty lighted up the night.  
 Fair are his virtues all and bright.  
 Let peace and benediction be  
 On him and his posterity.”

(EASTWICK).

“ Bani Adam a'zae yakdigar and,  
 Ki dar afrinish za yak jauhar and,  
 Chu 'uzui badard aurad rozgar  
 Digar 'uzuhaba namanad qarar ;  
 Tu k'az mihnat-i-digaran be-ghami,  
 Nashayad ki namat nihand admi.”

GULISTAN, chap. 1.

“ All Adam's race are members of one frame  
 Since all at first from the same essence came ;  
 When by hard fortune one limb is oppressed  
 The other members lose their wonted rest :  
 If thou feel'st not for others' misery,  
 A son of Adam is no name for thee.” (EASTWICK).

“ Ba nizd-i-dana ni'amat an ast,  
 K'azu janat buwad jawid masrur ;  
 Za sim wa zar ki chun gorat buwad jae  
 Bimand hamchu sangat bar sar-i-gor.”

JAMI, BIHARISTAN.

“ A wise man considers that a blessing  
 Which rejoices the heart for ever and ever,  
 The tomb will be thy resting place ; hence silver and gold  
 Will remain on the top of it like stones.” (REHATSEK).

\* Muhammad.

“ Bar dukhta am dida chu baz az hama ‘alam,  
Ta didae’ man bar rukh-i-zeba’e tu bazast.”

HAFIZ.

“ I have shut my eye like a falcon to all the world  
Since my (inward) eye is open to thy beauteous countenance.”  
(NICHOLSON).

“ Barozgar-i-salamat shikastagan daryab,  
Ki jabr-i-khatir-i-miskin bala bigardanad;  
Chu sa’il az tu bazari talab kunad chize,  
Bidih, wagarna sitamgar baroz bistanad.”

GULISTAN, chap. 2.

“ In prosperous days go seek out the distressed  
The poor man’s prayer can change misfortune’s course ;  
Give, when the beggar humbly makes request  
Lest the oppressor take from thee by force.”  
(EASTWICK).

“ Bas gul shiguftha mi-shawad in baghra, wale  
Kas bebala’e khar na chidast azu gule.”

HAFIZ.

“ Though many a rose in this garden is born  
No mortal who culls one escapes from the thorn.”

BICKNELL.

“ Bas gurusna khuft wa kas na danist ki kist  
Bas jan balab amad ki baru kas nagrist.”

GULISTAN, chap. 1.

“ Full many a starving wight has died unknown  
Full many a spirit fled that none bemoan.”  
(EASTWICK).

“ Bash chun dulab nalan hashmtar  
Ta za sahn janat baroiad hazar ;  
Rahm khwahi, rahm kun ba ishkbar,  
Rahm khwahi, bar zaifan rahmat ar.”

JALALUDDIN RUMI.

“ Imitate the water-wheel that groans and weeps ;  
By prayers and groans and tears a man his heart pure keeps ;  
Wouldst thou shed tears ? Feel pity when thou meetest woe,  
Wouldst mercy find ? Show mercy, when men bow them low.”  
(REDHOUSE).

“ Bas ki dar khak tandurustanra  
Dafan kardand wa zakhm khurda na murd.”

GULISTAN, chap. 2.

“ Oft have they laid the vigorous neath the clay  
While the sore-wounded have revived at last.”  
(EASTWICK).

" Bas namwar bazer-i-zamin dafan karda and,  
 K'az hastiyash ba ru-e-zamin yak nishan namand ;  
 Wa an pir lashara ki sipurdand zer-i-khak  
 Khakash chunan bikhurad k'azu ustukhan namand :  
 Zindast nam-i-farrukh-i-Nushirwan ba-adl,  
 Garchi basi guzasht ki Nushirwan namand ;  
 Khairi kun, ai fulan, wa ghanimat shumar umr,  
 Z'an peshtar ki bang bar ayad 'fulan namand'." GULISTAN, chap. 1.

" Full many a chief of glorious name beneath the ground now buried lies,  
 Yet not one token of his fame, on earth's wide surface meets our eyes.  
 That aged form of life bereft which to earth's keeping they commit  
 The soil devours, no bone is left, no trace remains to tell of it ;  
 The glorious name of Nushirwan lives in his deeds year after year ;  
 Do good my friend and look upon this life as an occasion dear  
 For acting well ere yet we hear of thee that thy career is done."

(EASTWICK).

" Bas sitare atish az ahan jahid  
 Wa in dil shorida pazaraft wa kashid ;  
 Lek dar zulmat yak duzde nihan  
 Minihad angusht bar astaragan ;  
 Mikushad astaraganra yak ba yak  
 Taki nafrozad chiraghe bar falak ;  
 Chun inayatat shawad ba ma muqim  
 Kai buad bimi az an div laim ;  
 Gar hazaran dam bashad har qadam,  
 Chun tu ba ma'i na bashad hich gham."

JALALUDDIN RUMI.

" How many sparks of fire from flint and steel have flown  
 How many hearts like tinder, make those sparks their own.  
 But in the dark some thief his finger presses there  
 And every train puts out that has been lighted here.  
 Extinguished if those sparks were not, a flame would rise  
 A burning light be kindled, flashing beyond the skies  
 A thousand snares are laid to catch our tripping feet  
 But Lord, if thou us shield, harm never shall us meet.  
 If but Thy grace will guide us, lead us on our way,  
 No thief can steal our peace of mind, our light of day."

(REDHOUSE).

" Batil ast an ki mudd'ai goyad  
 'Khufta ra khufta kai kunad bedar ?'  
 Mard bayad ki girad andar gush,  
 War newishtast pand bar diwar."

GULISTAN, chap. 2.

" Futile is the objector's scorning  
 'Sleepers ope not slumber's eye.'  
 Heed then well the words of warning  
 Though on a wall thou them descry."

EASTWICK.

“Batin-i-ma chu falak ta bi-abad mustaghna ast  
Garchi roze do sih dar naqsh wa nigar-i-basharem.”

DIWAN-I-SHAMS-I-TABRIZ.

“Our celestial spirit is free to eternity,  
Although for a short time we are imprisoned in forms of flesh.”

“Ba tu bakharabat agar goyem raz  
Bih z’anki kunam be tu ba mihrab namaz ;  
Ey awwal wa akhir-i-hama khalqan tu  
Khwahi tu mara bisoz wa khwahi binawaz.”

OMAR KHAYYAM

“In taverns better far commune with Thee  
Than pray in mosques and fail Thy face to see !  
O first and last of all thy creatures Thou,  
’Tis thine to burn and thine to cherish me.” WHINFIELD.

“Ba tu dozakh jannat ast, ey jan faza  
Ba tu zindan gulshanast, ey dilbara.”

JALALUDDIN RUMI.

“With thee hell would be a mansion of delight  
With thee a prison would be a rose garden.”

WHINFIELD.

“Ba tu mara sokhtan andar ‘azab  
Bih ki shudan ba digare dar bihisht ;  
Bue piyaz az dihan-i-khubrue  
Naghzaztar ayad ki gul az dast-i-zisht.”

GULISTAN, chap. 6.

“Better with thee be tortured and consume,  
Than with another Eden’s bowers possess :  
More sweet from beauty’s mouth the onion’s fume  
Than roses from the hand of ugliness.” (EASTWICK).

“Ba tu za ziyan che bak darem  
Ey sud kuni hama ziyanha?”

(DIWAN-I-SHAMS-I-TABRIZ).

“With thee how should we be afraid of loss  
O thou, who turnest every loss to gain.” (NICHOLSON).

“Ba’uzr wa tauba tawan rastan az ‘azab-i-khuda,  
Walek mi natawan az zabani-mardum rast.”

GULISTAN, chap. 2.

“By penitence thou mayest exempted be  
From wrath divine ; man’s tongue thou cannot flee.”  
(EASTWICK).

“Ba waqt nafaz-i-qaza wa qadr  
Hama zirakan kur gardand wa kar.”

ANWAR-I-SUHEILI.

“When heaven’s decree and fate’s commands are sped  
The wise are blinded and their ears grow dead.”

EASTWICK.

“ Ba was’at-i-ardhi ’llah dar habas che khuspidi ? ”

DIWAN-I-SHAMS-I-TABRIZ.

“ Why, when God’s earth is so wide, have you fallen asleep in a prison ? ”

(NICHOLSON).

“ Bazikrash har che bini dar khurushast  
Dili danad dar in m’ana ki gushast ;  
Na bulbul bar gulash tasbih khwanist,  
Ki har khari batasbihash zabanist.”

GULISTAN, chap. 2.

“ All things thou seest still declare His praise  
The attentive heart can hear their secret lays.  
Hymns to the rose the nightingale His name  
Each thorn’s a tongue His marvels to proclaim.”

(EASTWICK).

“ Be abr mushkil ast tamasha’e aftab,  
Saib nazara rukh-i-u dar niqab kun.”

SAIB.

“ It is difficult to gaze on the sun without a cloud  
View therefore, O Saib, the face of thy beloved through her veil.”

(OUSELEY).

“ Begana agar wafa kunad khwesh-i-man ast  
War khwesh khata kunad, badandesh-i-man ast ;  
Gar zahr muwaifiqat kunad, tiryakast,  
War nosh mukhalifat kunad, nish-i-man ast.”

OMAR KHAYYAM.

“ Is a friend faithless? Spurn him as a foe,  
But on trustworthy foes respect bestow,  
Hold healing poison for an antidote,  
And baneful sweets for deadly eisel know.”

(WHINFIELD).

“ Be guft wa gui zulf-i-tu dil-ra hame kashad  
Ba zulf-i-dilkash-i-tu kira guft wa gu’st.”

HAFIZ.

“ Thy curl is ever drawing the heart silently  
Who hath power to speak (quarrel) with Thy heart-vanishing curl.”

(NICHOLSON).

“ Beshtar ashab jannat ablahand,  
Ta za sharr failsufi miri hand ;  
Khwesh-ra ‘uryan kun az jumla fazul,  
Tark khud kun ta kunad rahmat nazul.”

JALALUDDIN RUMI.

“ The majority of those in Paradise are the simple  
Who have escaped the snares of philosophy,  
Strip yourself bare of overweening intellect  
That grace may ever be shed upon you from above.”

(WHINFIELD).

" Bewafai chun saganra 'ar bud  
 Bewafai chun rawadari namud  
 Haqq Taala fakhr aurad az wafa  
 Guft 'man aufa ba ahd ghairana ?'"

JALALUDDIN RUMI.

" Whereas want of fidelity is shameful even in dogs,  
 How can it be right in men ?  
 God Almighty Himself makes boast of fidelity  
 Saying ' Who is more faithful to his promise than we ?'"

(WHINFIELD).

" Bi bazi na guft in sukhan Bayazid,  
 Ki az munkir aimantar am k'az murid."      BOSTAN OF S'ADI (chap. 5).

" Bayazid uttered, not in sport this speech  
 ' I am safer from the disbeliever, than from the disciple.'"      (CLARKE).

" Bi-bin an be-hamiyat ki hargiz  
 Nakhwahad did ru-e-nek bakhti,  
 Tan asani guzinad khwishtanra,  
 Zan wa farzand bugzarad basakhti."      GULISTAN, chap. 1.

" See now that wretch devoid of shame ! for him  
 Fair fortune's face will smile not, nor has smiled ;  
 Himself he pampers in each selfish whim  
 And leaves his hardships to his wife and child."

(EASTWICK).

" Bi hashm-i-khwish didam dar bayaban  
 Ki mard-i-ahista bugzasht az shitan ;  
 Samand-i-bad pa az tak faru mand,  
 Shutarban hamchunan ahista mirand."      GULISTAN, chap. 8.

" I've in the desert with these eyes beheld  
 The hurrying pilgrim to the slow-stepped yield ;  
 The rapid courser in the rear remains,  
 While the slow camel still its step maintains."

EASTWICK.

" Bi dan ki har ja ki gulast, kharast, wa ba khamar khamar ast  
 wa ba sar-i-ganj mar, wa an ja ki durr-i-shahwarast nihang-i-mar-  
 damkhwar ast."      GULISTAN, chap. 7.

" Know that wherever there is a rose there is a thorn, and with wine  
 there is intoxication, and over a treasure is coiled a serpent, and where  
 there are royal pearls these are also devouring monsters."      (EASTWICK).

" Bidani gah-i-ghalla bardashtan  
 Ki susti buwad tukhm na-kashtan."      BOSTAN OF S'ADI, chap. 1.

" At the time of corn-gathering thou shalt know  
 That idleness is not seed-sowing."      (CLARKE).

“ Bi din, ey faromaya, dunya ma khar  
Tu khar-ra ba Injil-i-Isa ma khar.”

BOSTAN OF S'ADI, chap. 6.

“ O one of little worth, buy not the world in exchange for religion ;  
Purchase not thou the ass with the gospel of Jesus.” (CLARKE).

“ Bidozad shara didai hushmand  
Dar arad tam'a murgh wa mahi ba band.”

GULISTAN, chap. 3.

“ The eyes of men though sharp are closed by avarice  
Greed will both bird and fish toward the net entice.”  
(EASTWICK).

“ Bigzashtan fursat, ey biradar,  
Dar garmravi chu megh bashad ;  
Daryab ki umr bas aziz ast ;  
Gar faut shawad, daregh bashad.”

HAFIZ.

“ Opportunity flies, O brother,  
As the cloud that quick doth pass ;  
Oh make use of it ! life is precious  
If we let it go,—alas ! ” (BICKNELL).

“ Bikān pumba'e ghaflat az gush-i-hush  
Ki az murdagan pandat ayad ba gush.”

BOSTAN OF S'ADI, chap. 1.

“ Pluck out the cotton of carelessness from the ear of sense  
That the advice of dead men may come to thy ear.”  
(CLARKE).

“ Bi khurda tawan atish afrukhtan  
Pas anki darakht gashan sukhtan.”

BOSTAN OF S'ADI, chap. 1.

“ One can light a fire with fragments  
After that, one can burn the large tree.” (CLARKE).

“ Bi koshish naroiad gul az shakh-i-bid ;  
Na zange bigarmaba gardad sufid.”

BOSTAN OF S'ADI, chap. 5.

“ The flower grows not from the willow-bough by effort  
The Ethiopian becomes not white by the hot bath.”  
(CLARKE).

“ Bi koshish tawan Dijlara pesh bast ;  
Nashayad zabani-bad andesh bast.”

BOSTAN OF S'ADI, chap. 7.

“ One can with effort bind the Tigris  
One cannot bind the enemy's tongue.” (CLARKE).

“ Biksha daram ki dar kushayanda tu'i  
Binma raham ki rah numayanda tu'i,  
Man dast ba hich dastgiri nadham,  
Ki eshan hama fani and, wa payinda tu'i.”

OMAR KHAYYAM.

“ Open the door ! O warder best and purest,  
 And guide the way, O thou, of guides the surest !  
 Directors born of men shall not direct me,  
 Their counsel comes to nought, but thou endurest.”

(WHINFIELD).

“ Bikshai du dast-i-khud gar mail-i-kinarastat,  
 Bishkun but-i-khakira ta rue butan bini.” DIWAN-I-SHAMS-I-TABRIZ.

“ Open your arms if you desire an embrace,  
 Break the idol of clay that you may behold the face of the fair.”  
 (NICHOLSON).

“ Bi-mir, ey dust, gar khwahi rihai,  
 Ki be murdan na yabi ashnai.”

ANWAR-I-SUHEILI.

“ Die friend ! if thou enfranchisement would gain ;  
 Undying, thou canst not thy friend obtain.” EASTWICK.

“ Binadan anchunan ruze rasanad,  
 Ki sad dana dar an hairan bamanad.”

GULISTAN, chap. 1.

“ Heaven to the fool supplies  
 Such wealth as would amaze the wise.” (EASTWICK).

“ Bina'e kar ba tadbir bayad,  
 Ki be tadbir kare bar niayad.”

ANWAR-I-SUHEILI.

“ On due deliberation base each deed,  
 For unmatured, no plan can e'er succeed.”

EASTWICK.

“ Bina'e ki muhkam na darad asas,  
 Bulandash ma kun ; war kuni, z'u hiras.” BOSTAN OF S'ADI, chap. 2

“ The edifice that has not firm foundations  
 Make it not lofty ; and if thou dost, tremble for it.”  
 (CLARKE).

“ Bingar badana dar gil chu bimard, gasht muqbil,  
 Za 'adam bikard hasil du hazar armaghani,  
 Za khudi chu u fana shud, gul wa barg mewaha shud,  
 Za saful bar 'ala shud, bifutuh asmani.” DIWAN-I-SHAMS-I-TABRIZ.

“ Earth receives the seed and guards it,  
 Trustfully it dies :  
 Then what teeming life rewards it,  
 For self-sacrifice.  
 With green leaf and clustering blossom  
 Clad, or golden fruit,  
 See it from earth's cheerless bosom  
 Ever sunward shoot.” (FALCONER).

“Bingar za saba daman-i-gul chak shuda,  
 Bulbul za jamal-i-gul tarabnak shuda,  
 Dar saya-e-gul nishin ki bisyar in gul  
 Az khak bar amadast wa bar khak shuda.”

OMAR KHAYYAM.

“Bulbuls doting on roses oft complain  
 How froward breezes rend their veils in twain  
 Sit we beneath this rose which many a time  
 Has sprung from earth and dropped to earth again.”  
 (WHINFIELD).

“Bi qaul-i-dushman paiman-i-dost bishkasti,  
 Bibin ki az ki buridi wa ba ki paiwasti.”

GULISTAN, chap. 8.

“With thy friend thou faith hast broken at the bidding of thy foe,  
 See with whom thou'st joined alliance, and from whom thou'st sought  
 to go !”

(EASTWICK).

“Birافت shaukat Mahmud wa dar zamana namand  
 Juz in fana ki nashinakht qadr Firdausi.”

(JAMI).

“The splendour of the great Mahmud has vanished from the world, and  
 nought remains of him except the tale of his not appreciating the merit of  
 Firdausi.”

(OUSELEY).

“Birau, ba dustan asuda binishin,  
 Chu bini darmiyan-i-dushmanan jang ;  
 Wa gar bini ki baham ek zabanand,  
 Kaman ra zih kun wa bar bara nih sang.”

GULISTAN, chap. 8.

“Go ! with thy friends sit free from care,  
 If thou thy foes should see with discord rent.  
 But if thou mark'st agreement there,  
 Go string thy bow, thyself prepare,  
 And pile thy missiles on the battlement.”

(EASTWICK).

“Birau, in dam ba murghe digar nih,  
 Ki 'anqara buland ast ashiyana.”

ANWAR-I-SUHEILI.

“Go ! for some other bird these arts apply,  
 The Anqa has its lofty nest too high.”

EASTWICK.

“Birau zahida, khurda bar ma magir  
 Ki kar-i-khuda'e na karist khurd.”

HAFIZ.

“Slight me not zealot, go thou hence ashamed  
 For naught is slight that has by God been framed.”  
 (BICKNELL).

“Bishau, ai khiradmand, az an dust dast,  
 Ki ba dushmananat buwad ham nishast.”

GULISTAN, chap. 8.

" Eschew that friend, if thou art wise,  
Who consorts with thy enemies." (EASTWICK).

' Bi shirin zabani tawan burd gue  
Ki paiwasta talkhi burd tund khue  
Tu shirin zabani za S'adi bigir,  
Tursh ruera gu 'bitalkhi bimir.'"

BOSTAN OF S'ADI, chap. 4.

" One can by sweet speech carry away the ball of power,  
But one of bad disposition constantly endures bitterness ;  
Take thou from S'adi the pleasant speech ;  
To the one of bitter visage say ' Die of bitterness.' " (CLARKE).

" Bi shirin zabani wa lutf wa khushi  
Tawani ki pile ba mue kashi."

ANWAR-I-SUHEILI.

" With honied tongue and language soft and fair  
Thou may'st conduct a mammoth with a hair." (EASTWICK).

" Bishnau az nai, chun hikayat mikunad,  
Az judaiha shikayat mikunad.  
K'az naiyistan ta mara biburida and,  
Az nafram mard wa zan nalida and.  
Sina khwaham sharh sharh az firaq,  
Ta baguyam sharh dard-i-ishtyak.  
Har kase k'u dur manad az asl-i-khwesh  
Baz juyad ruzgar wasl-i-khwesh."

JALALUDDIN RUMI.

" Hearken to the reed-flute, how it discourses  
When complaining of the pains of separation ;  
' Ever since they tore me from my osier-bed,  
My plaintive notes have moved men and women to tears.  
I burst my breast striving to give vent to sighs,  
And to express the pangs of yearning for my home ;  
He who abides far away from his home,  
Is ever longing for the day he shall return." (WHINFIELD).

" Bishnau in nukta ki khudra za gham azada kuni  
Khun khuri, gar talab ruzi nanihada kuni."

ANWAR-I-SUHEILI.

" Wouldst thou keep thyself from sorrow, then this counsel hear of me  
Seekst thou that to thee unfated, all thy toil will fruitless be." (EASTWICK).

" Bitars az gunahan-i-khwish in nafas  
Ki ruz-i-qiyamat na tarsi za kas."

BOSTAN OF S'ADI, chap. 9.

" Be afraid of thy sins this moment  
That thou mayest fear no one in the judgment day." (CLARKE).

" Bitars az khuda wa ma-azar kas  
Zahi, rastkari hamin ast wa bas."

ANWAR-I-SUHEILI.

" Fear God nor any living thing distress  
This is the one sole road to happiness." EASTWICK.

" Bitarsad anki ba uftadagan na bakhshayad  
Ki, gar za pai dar ayad, kasash na girad dast." GULISTAN, chap. 1.

" Who pities not the fallen let him fear  
Lest, if he fall, no friendly hand be near." (EASTWICK).

" Bi tundi sabuk dast burd an ba tigh  
Bi dandan barad pusht-i-dast-i-darigh." BOSTAN OF S'ADI, chap. 1.

" With severity to carry a light hand to the sword  
Is to carry the back of the hand of regret to the teeth." (CLARKE).

" Biya, biya, ki nayabi chu ma digar yare,  
Chu ma ba jumla jahan khud kujast dildare?  
Biya, biya, wa bar har sue ruzgar mabar,  
Ki nest naqd-i-tura pesh-i-ghair bazare." DIWAN-I-SHAMS-I-TAERIZ.

" Come, come for you will not find another friend like Me,  
Where indeed is a Beloved like Me in all the world?  
Come, come, and do not spend your life in wandering to and fro,  
Since there is no market elsewhere for your money." (NICHOLSON).

" Biya ta bar arem daste za dil,  
Ki natawan baraurd farda za gil;  
Bi fasl-i-khazan mi na bini darakht  
Ki be barg manad za sarma'e sakht?  
Bar arad tihî dashtha'e niyaz  
Za rahmat na gardad tihî dast baz." BOSTAN OF S'ADI, chap. 9.

" Come ! let us raise a hand from the heart,  
For to-morrow one cannot raise the hand from the clay of the grave ;  
In the autumn season seest thou not the tree  
Which from severe cold remains leafless ?  
It uplifts the empty hands of supplication,  
It returns not through God's mercy, empty-handed." (CLARKE).

" Biya, wa fikrat-i-man kun ki fikratat dadam,  
Chu l'al mi-khari az kan-i-man bakharbari;  
Biya wa janib-i-ankas birau ki payat dad,  
Badu nigar badu dida ki dad didari." DIWAN-I-SHAMS-I-TABRIZ.

" Come, and think of Me, Who gave you the faculty of thought,  
Since from my mine you may purchase an ass-load of rubies ;  
Come, advance towards Him Who gave you a foot,  
Look with all your eyes upon Him Who gave you an eye." (NICHOLSON).

Biya wa hal-i-ahl-i-dard bishnau,  
Ba lufz-i-andak wa m'ana bisyar."

HAFIZ, ODE, 282.

" Come ! hear of those who have felt sorrow's touch  
Their words are few, but what they mean is much."

BICKNELL.

" Biza'at ni-aurdam illa ummed ;  
Khudaya za 'afu'am makun na-ummed." BOSTAN OF S'ADI, chap. 10.

" I have brought no capital, save hope ;  
O God ! make me not hopeless of pardon."

(CLARKE).

" Bustan ba u rawan har ja rawad,  
Lek an az khalq pinhan mishawad,  
Mewaha laba kunan, k'az man bichar,  
Ab haiwan amada, k'az man bikhwar."

JALALUDDIN RUMI.

" That spiritual garden accompanies them everywhere  
Vet it is never revealed to the eyes of the people,  
Its fruits ever asking to be gathered,  
Its fount of life welling up to be drunk." (WHINFIELD).

" Budem dar zamin wa ghafil az zamin,  
Ghafil az ganj ki bud dar wai dafin."

JALALUDDIN RUMI.

" We used to be on the earth, ignorant of the earth,  
Ignorant of the treasure buried within it." (WHINFIELD).

" Budi tu bulbul-i-masti miyana'e chughdan,  
Rasid bui gulistan, ba gulistan rafti,  
Base khumar kashidi az in khamir-i-turush,  
Ba aqibat ba kharabat-i-jawidan rafti." DIWAN-I-SHAMS-I-TABRIZ.

" Thou wert a love-lorn nightingale among owls,  
The scent of the rose-garden reached thee, and thou didst go to the  
rose-garden.  
Thou didst suffer sore headache from this bitter ferment,  
At last thou wentest to the tavern of eternity." (NICHOLSON).

" Bugzar az laf-i-aql wa fazl, ki hast  
Aql in ja aqila, fazl fazul."

JAMI.

" Cease to boast of your reason and learning  
Here reason is a shackle, and learning a folly." NICHOLSON.

" Bugzar az manzil 'ma 'wa 'man,' biguzin ba mulk-i-fana watan,  
Fa idha fa'alta bimithl dha, falaqad balaghta ba ma tusha." KURRATU'L AVN.

" The country of 'I' and 'we' forsake ; thy home in annihilation make,  
Since fearing not this step to take, thou shalt gain the highest felicity." E. G. BROWNE.

" Bugzar za tama' ki afat jan wa dil ast ;  
Tami' hama w'aaz hama kas munf'ilast."

ANWAR-I-SUHEILI.

" Quit that pernicious lust of gain for them  
Whom it afflicts, all everywhere contemn."

EASTWICK.

" Bui mahbub ki bar khak ahabba guzarah,  
Che 'ajab agar zinda kunad 'azam-i-ramim."

ANWAR-I-SUHEILI.

" The scent of the beloved one passed over the lovers' grave  
What marvel if to those dry bones the breath of life it gave."

EASTWICK.

" Bui piyaz az dihan-i-khubrue  
Naghzaztar ayad ki gul az dast-i-zisht."

GULISTAN, chap. 6.

" More sweet from beauty's mouth the onion's fume,  
Than roses from the hand of ugliness."

EASTWICK.

" Bulandiyat bayad tawaz'a guzin,  
Ki an bam-ra nest sullam juz in ;  
Za maghrur-i-dunya rah-i-din ma jui  
Khuda-bini az khwishtan bin ma jui."

BOSTAN OF S'ADI.

" If thou desirest exaltation choose humility ; for to *that* roof there is no ladder save this.

Inquire not the path of religion from him who is puffed up by worldly fortune ; look not for discernment of God from him who sees but himself."

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" Bulbula muzhda'e bahar biyar,  
Khabar-i-bad ba bum baz guzar."

GULISTAN, chap. 8.

" O nightingale ! spring's tidings breathe !  
Ill rumours to the owls bequeathe."

(EASTWICK).

" Bulbul k'u sitam-i-khar tahammul na kunad,  
Bihtar an ast ki hargiz sukhan-i-gul na kunad."

ANWAR-I-SUHEILI.

" The nightingale that cannot bear the woes  
Of the sharp thorn, must speak not of the rose."

EASTWICK.

" Bulbul ki ba gul dar nigard mast shawad,  
Sar rishta'e ikhtiyarash az dast shawad."

ANWAR-I-SUHEILI.

" The nightingale that views the rose grows blind  
And straight lets go the reins that rule the mind."

EASTWICK.

" Burdbari khazana'e khirad ast ;  
Har kira hilm nist, div wa dad ast."

ANWAR-I-SUHEILI.

" Patience is reason's treasury ; we speak  
Of brutes and devils when we name the unmeek."

EASTWICK.

Bute chun bar arad muhhimat-i-kas,  
 Ki natawanad az khud birandan magas?" BOSTAN OF S'ADI, chap. 10.

" How may an idol accomplish a person's important affairs  
 Which cannot drive a fly from its face?" (CLARKE).

" But khana wa ka'ba khana-e-bandagist,  
 Naqus zadan tarana-e-bandagist,  
 Zunnar wa kalisywa wa tasbih wa salib  
 Haqqwa ki hama nishana-e-bandagist."

OMAR KHAYYAM.

" Pagodas like as mosques are homes of prayer,  
 'Tis prayer that church-bells chime into the air ;  
 Yea, church and ka'ba, rosary and cross  
 Are all but divers tongues of world-wide prayer."

(WHINFIELD).

" Buwad diwan-i-qurb shah wala,  
 B'an diwan marau bisyar bala,  
 Ki tarsam chun azan bala warafti,  
 Za har uftada'e muhkanitar ufti."

JAMI, BIHARISTAN, chap. 3.

" The seat of proximity to the Sultan is high,  
 Those placed on it are very exalted ;  
 I fear when thou fallest from that height  
 Thou wilt fall more heavily than all others."

REHATSEK.

" Buwad khar wa gul baham, ey hoshmand,  
 Che dar band-i-khar'i ? tu guldasta band." BOSTAN OF S'ADI, chap. 7.

" O wise man ! the thorn and the rose are together ;  
 Why art thou in the fetter of the thorn ? fasten thou the rose-bouquet." (CLARKE).

" Buzurgan chu khur dar hijab uftad  
 Hasudan chu akhgar dar ab uftad ;  
 Birun ayad az zer abr aftab  
 Bi tadrij, wa akhgar bimirad dar ab."

BOSTAN OF S'ADI, chap. 6.

" Sun-like the great fall under a veil of eclipse,  
 Spark-like the envious fall into the water,  
 The sun comes forth from beneath the cloud  
 Gradually ; but the spark perishes in the water."

CLARKE.

" Buzurgan na kardand dar khud nigah ;  
 Khuda bini az khwisyhtan bin ma khwah ;  
 Tawaz'u sar raf'at afrazadat,  
 Takabbur bikhak andar andazadat."

BOSTAN OF S'ADI, chap. 4.

" The great showed not regard to themselves  
 Desire not God-beholding from one self-beholding  
 Humility exalts the head of thy sublimity,  
 Arrogance casts thee to the dust."

(CLARKE).

“ Buzurgash nakhwanand ahl-i-khirad,  
Ki nam-i-buzurgan bazishti burd.”

GULISTAN, chap. 1.

“ Ne'er will he be called great among the wise  
Who to the truly great their name denies.”

(EASTWICK).

“ Chakar-nawazist ki kardast ‘ishq-i-tu,  
Warna kuja dile ki b'an ‘ishq darkhwar ast?  
Har dil ki u bikhuft shabe dar hawa'e tu,  
Chu ruz-i-rushanast, hawa z'u munawwarast.”

DIWAN-I-SHAMS-I-TABRIZ.

“ ’Tis slave-caressing thy love has practised,  
Else, where is the heart worthy of that love?  
Every heart that has slept one night in thine air  
Is like radiant day ; thereby the air is illuminated.”

(NICHOLSON).

“ Chandan bikhuram sharab k'in bu-i-sharab  
Ayad za turab chun rawam zer-i-turab ;  
Ta ba sar-i-khak-i-man rasd makhwari  
Az bu-i-sharab-i-man shawad mast wa kharab.” OMAR KHAYYAM.

“ So many cups of wine will I consume  
Its bouquet shall exhale from out my tomb ;  
And every one that passes by shall halt,  
And reel and stagger with that mighty fume.”

(WHINFIELD).

“ Chand harfi naqsh kardi az raqum  
Sangha az ‘ishq-i-u shud hamchu mum  
Z'in haruf shud khirad barik ris,  
Naskh mekun ai adib khush nawis,  
Dar khur har fikr basta bar ‘adam  
Dam ba dam naqsh khiyal pur raqam.”

JALALUDDIN RUMI.

“ How many letters thou writest with Thy Almighty pen  
Through marvelling thereat stones become as wax ;  
These letters exercise and perplex reason,  
Write on, O skilful Fair-writer,  
Imprinting every moment on Not-being the fair forms  
Of the world of ideals to confound all thought.”

(WHINFIELD).

“ Chand kardi gird-i-'alam bahri zar  
Bish gardad zar, shawad gham bishtar ;  
Kasa'e chashm-i-harisan pur na shud,  
Ta sadaf qan'i na shud, pur-i-durr na shud.”

ANWAR-I-SUHEILI.

“ How long, gold-seeking round the earth wilt go ?  
As grows thy treasure, so thy care will grow ;  
Nought will the eye-cup of the greedy fill,  
Pearls brim the shell but not until 'tis still.”

(EASTWICK).

“Chandin gham-i-behuda makhur shad bazi,  
 Wa andar rah-i-bedad tu badad bazi ;  
 Chun akhir-i-kar in jahan niste ast,  
 Angar ki nisti wa azad bazi.”

OMAR KHAYYAM.

“No longer hug your grief and vain despair  
 But in this unjust world be just and fair  
 And since the substance of the world is naught  
 Deem yourself naught and so shake off dull care.”

(WHINFIELD).

“Char chiz ki asl manafi’ ast wa manal,  
 Niarzad an bachar digar b’akhir hal,  
 Baqa ba talkhi marg, wa amal ba khijlat-i-uzl,  
 Gunah ba sharm-i-nadamat, ‘ata ba zill-i-suwal.” ANWAR-I-SUHEILI.

“Four things at first to great advantage tend  
 Yet are not worth four others in the end ;  
 Life is not worth the woe of dying, nor  
 Will office make thee compensation for  
 The shame of thy displacement, sin weighs not  
 Remorse ; nor can alms gild the beggar’s lot.”

(EASTWICK).

“Charkh na bar be darman mi-zanad,  
 Qafila’e muhtashiman mi-zanad.”

ANWAR-I-SUHEILI.

“Heaven does not strike the poor and needy crowd,  
 It strikes the pompous gathering of the proud.”

(EASTWICK).

“Chashm-i-man za an sar buwad, wa za ‘alam-i-digar buwad,  
 In su jahan, an su jahan, binshasta man bar astan ;  
 Bar astan an kas buwad, k’u natiq-i-akhras buwad,  
 In ramz guftan bas buwad, digar magu, dar kash zaban.”

DIWAN-I-SHAMS-I-TABRIZ.

“Mine eye is from that source, and from another universe  
 Here a world and there a world : I am seated on the threshold ;  
 On the threshold are they alone, whose eloquence is mute,  
 ‘Tis enough to utter this intimation : say no more, draw back thy tongue.”

(NICHOLSON).

“Chi ‘ajab gar faru rawad nafsash  
 ‘Andalibe gharab ham qafsash.”

GULISTAN, chap. 8.

“What marvel if his spirits droop  
 A nightingale with crows in coop ?” (EASTWICK).

“Chi bak az mauj-i-bahr an ra ki bashad Nuh kishtiban ?”

GULISTAN (Preface).

“What terror where Noah is the pilot, though rages the storm-driven  
 sea ?”

(EASTWICK).

“ Chi bude ki dozakh za man pur shudi,  
Magar digaranra rihai shudi.”

BOSTAN OF S'ADI, chap. 1.

“ How well would it have been, if hell had been full of me,  
Perhaps for others there might have been escape.”

(CLARKE).

“ Chi danand Jaihunian qadar-i-ab?  
Za wamandagan purs dar aftab.”

BOSTAN OF S'ADI, chap. 8.

“ What do the people of the Jehun river know of the value of water?  
Ask those wearied utterly in the sun.”

(CLARKE).

“ Chi danand mardum ki dar jama kist,  
Nawisanda danad ki dar nama chist.”

GULISTAN, chap. 2.

“ What know men of the wearer, though they know the dress full well.  
The letter-writer only can the letter's purport tell.”

(EASTWICK).

“ Chi faida zi zirih ba kushad-i-tir-i-qaza?  
Chi manfa'at zi sipar ba nafaz-i-hukmi qadr?  
Agar zi ahan wa pulad sur-i-hisn kuni,  
Hawala chun birasad, zud ajal bikobad dar.”

HAFIZ.

“ What serves thy armour 'gainst Fate's arrows fierce?  
What serves thy shield if Destiny transpierce?  
Though steel and iron may thy ramparts plate  
When comes the mandate, Death shall burst thy gate.”

(BICKNELL).

“ Chi gauhare ki kasera bikaf baha'e tu nest?  
Jahan che darad dar kaf ki an ata'e tu nest?”

DIWAN-I-SHAMS-I-TABRIZ.

“ What pearl art thou that none posseseth the price of thee?  
What does the world possess that is not thy gift?”

“ Chi khush bashad ki ba'd az intizari,  
Ba ummedi rasad ummidwari.”

SA'DI.

“ How good it is when one with waiting tired  
Obtaineth that which he hath long desired.”

(BROWNE).

“ Chi khush guft Firdausi pak zad,  
Ki rahmat bar an tarbat pak bad,  
'Ma azar mure ki danakash ast,  
Ki u niz jan darad wa jan khush ast.'”

BOSTAN OF S'ADI, chap. 1.

“ How well said Firdausi of pure birth  
(May mercy be on that pure tomb !)  
'Wound not the ant that is the grain carrier  
For it also has life, and life is pleasant.'”

(CLARKE).

“ Chi khush guft zale ba farzand-i-khwish,  
 Chu didash palang afgan wa pil tan,  
 ‘Gar az ahd-i-khurdiyat yad amadi,  
 Ki bichara budi dar aghush-i-man,  
 Na kardi dar in roz ba man jafa  
 Ki tu sher marde wa man pira zan.””

(GULISTAN, chap. 6.)

“ Well said that aged mother to her son,  
 Whose giant arm could well a tiger slay,  
 ‘ Couldst thou remember days long past and gone  
 When in my arms a helpless infant lay,  
 And know thyself that babe, thou wouldest not now  
 Thus wrong me when I’m old, an athlete thou.’”

(EASTWICK).

“ Chi mi-khwahad az ghibat an sada mard,  
 Ki diwan siyah kard, wa chize na khurd.”” BOSTAN OF S’ADI, chap. 7.

“ From slander what does that simpleton desire  
 Who blackened his record book with God and enjoyed not anything?””  
 (CLARKE).

“ Chi naghaz amad in nuqta dar Sindbad,  
 Ki ‘ishq atish ast, ey pisar, pand, bad;’  
 Ba bad atish tez bartar shawad,  
 Palang az zadan kinawartar shawad.”” BOSTAN OF S’ADI, chap. 3.

“ How pleasantly occurred this witticism in the book ‘ Sinbad ’  
 ‘ Oh son ! love is fire ; advice, wind.’  
 The fierce fire by the wind becomes more lofty.  
 The panther by striking becomes more angry.”” (CLARKE).

“ Chi salhae firawan wa umarhae daraz  
 Ki khalq bar sar-i-ma bar zamin bikhwahad raft ;  
 Chunanki dast ba dast amadast mulk bama,  
 Ba dasthae digar hamchunin bikhwahad raft.”” GULISTAN, chap. 1.

“ How long shall men my buried dust tread down  
 Through many a lengthening year and distant day.  
 From hand to hand to me descends this crown,  
 To others so, it soon will pass away.”” (EASTWICK).

“ Chi sud ar pashimani ayad bar kaf,  
 Chu sarmaya’e umr kardi talaf?”” BOSTAN OF S’ADI, chap. 9.

“ What profit if repentance comes to hand,  
 When thou hast squandered the capital of life ??””  
 (CLARKE).

“ Chi wazn aurad jae amban-i-bad,  
 Ki mizan-i-adl ast wa diwan-i-dad.”” BOSTAN OF S’ADI, chap. 5.

“ What weight may the leathern bag full of wind show in the place  
 Where there is the scale of justice and the book of equity ??””  
 (CLARKE).

"Chi zur aurad panja'e juhd-i-mard  
Chu bazue taufiq yari nakard."

BOSTAN OF S'ADI, chap. 5.

"What force does the grasp of man's exertion bring  
When the arm of God's grace assists not?" (CLARKE).

"Chiguna bar naparad jan chu az janab-i-jala,  
Khitab-i-lutfi chu shakkar ba jan rasad ki, 'ta'al.'

DIWAN-I-SHAMS-I-TABRIZ.

"Why does not the soul take wing when from the glorious presence  
A speech of sweet favour comes to it saying, 'Aloft!'"  
(NICHOLSON).

"Chihal sal-i-'umr-i-azizat guzasht, mizaj-i-tu az hal-i-tifli na gasht;  
Hama ba hawa wa hawas sakhti, dame ba masalih na pardakhti;  
Ma kun takya bar umr-i-na paedar, mabash aiman az bazi-i-ruzgar."

PANDNAME OF S'ADI.

"Forty years of your precious life have elapsed; your disposition has not  
altered from the state of childhood. You have done all things through  
thoughtlessness and vanity. Place not reliance upon perishable life;  
think not yourself secure from the sport of fortune." (GLADWIN).

"Chira dil bar in karawangah nihem  
Ki yaran biraftand wa ma bar rihem?  
Pas az ma hamin gul dihad bustan  
Nishinand ba yak digar dustan."

BOSTAN OF S'ADI, chap. 9.

Why place we the heart on this caravan place,  
From which friends have departed, and we are on the road?  
After us (*i.e.* our death) the garden will give the same rose and friends will  
sit by one another." (CLARKE).

"Chiragh pish aftab partaui na darad wa minara'e buland dar  
damani-kuh-i Alwand past numayad." GULISTAN, Preface.

A lamp gives no light in the sun, and a lofty minaret shows low at the  
foot of Mount Alwand. (EASTWICK).

"Chiraghe ra ki Izid bar faruzad,  
Har an kas paff zanad rishash bi suzad."

DABISTAN.

"The lamp which God has lighted whoever blows it out, burns his  
beard." (SHEA).

"Chira haqq na me bini ai khud-parast?  
Chu ayad bikushidanat pesh chiz,  
Bitaufiq-i-haqq dan, na az s'ai khwish."

BOSTAN OF S'ADI.

"O self-worshipper, why dost thou not see God?  
When by thy striving a thing happens  
Know by God's grace it is, not by thine own efforts."  
(CLARKE).

“ Chira migudazi za sauda’e zar?  
 Chira mikashi bar-i-mihnat chu khar?  
 Chunan gashta’i sayad bahar shikar  
 Ki yadat niayad za ruz-i-shumar.”

PANDNAMA OF S’ADI.

“ Why destroy thyself by thy madness after gold ?  
 Wherefore dost thou carry the burden of labour like the ass ?  
 In such manner hast thou become the prey of thy own pursuits,  
 That thy memory neglecteth the day of account.” (GLADWIN).

“ Chira za sayad naparrad basue Sultan baz,  
 Chu bishnawad khabar-i-irj’i za tabl wa duwal ?  
 Chira chu zarra niayad baraqs har suf  
 Dar aftab-i-baqa ta rihandash za zawaL.” DIWAN-I-SHAMS-I-TABRIZ.

“ Why should a falcon not fly from the quarry towards the King  
 When it hears by drum and drum-stick the notice of ‘ Return ? ’  
 Why should not every Sufi begin to dance like a mote,  
 In the sun of eternity that it may deliver him from decay.” (NICHOLSON).

“ Chub-i-tar-ra chunan ki khwahi, pich,  
 Na shawad khushk juz b’atish rast.” GULISTAN, chap. 7.

“ Wood, while ’tis green, thou may’st at pleasure bend,  
 When dry, thou canst not change it, save by fire.” (EASTWICK).

“ Chubra ab faru mi na burd, hikmat chist ?  
 Sharm dard za faru burdan parwarda’e khwesh.” ANWAR-I-SUHEILI.

“ Water engulfs not wood and wherefore so ?  
 It swallows not that which itself made grow.” (EASTWICK).

“ Chu aftab bar ayad kuja bamanad shab ?  
 Rasid aish-i-inayat, kuja bamanad ‘ana ? ” DIWAN-I-SHAMS-I-TABRIZ.

“ When the sun goeth up, where stayeth night ?  
 When the joy of bounty came, where lagged affliction ? ” (NICHOLSON).

“ Chu andar nitafe atish zadi,  
 Za shiran parhez agar bakhiradi.” BOSTAN OF S’ADI, chap. 8.

“ When thou settest fire to the cane-brake,  
 If thou art wise shun the tigers.” (CLARKE).

“ Chu ‘anqabut az duda lu’ab-i-andesha  
 Digar mabaf ki pusida pud wa tar buwad ;  
 Chu tujnagui, guft-i-tu guft-i-u bashad  
 Chu tu nabafi, bafanda kirdigar buwad.” DIWAN-I-SHAMS-I-TABRIZ.

“ Weave no more with soot, like the spider, a web of care,  
 Wherein both woof and warp are rotten.  
 While thou art silent, His speech is thy speech,  
 While thou weavest not, God is the weaver.” (NICHOLSON).

"Chu az gulumbe dida bashi khushi  
Rawa bashad ar bar-i-kharash kashi."      BOSTAN OF S'ADI, chap. 7.

"When thou mayst have experienced pleasure from a rose bush,  
If thou endurest the burden of its thorn, it is proper. (CLARKE).

"Chu baz bash ki sayadi kuni wa luqma dihi,  
Tufail khwara mashu chun kalagh bi par wa bal."

ANWAR-I-SUHEILI.

"Be like the hawk, the quarry chase, and food to others give,  
Not like the raven's callow brood, a remnant-eater live."  
(EASTWICK).

"Chu dar rah babini burida sari,  
Ki ghaltan rawad sue maidan-i-ma,  
Az u purs, az u purs asrar-i-dil,  
K'azu bishnawi sirr-i-pinhan-i-ma."

DIWAN-I-SHAMS-I-TABRIZ.

"When thou seest in the pathway a severed head,  
Which is rolling toward our field,  
Ask of it, ask of it the secrets of the heart,  
For of it thou wilt learn our hidden mystery."

(NICHOLSON.)

"Chu ghuta pa zadam wa andaru na didam durr,  
Gunah bakht man ast, in gunah darya nest."

FIRDAUSI.

"When I dived in the sea without finding pearls, it was the fault of my  
unhappy star, and not that of the sea." (OUSELEY).

"Chu insan na danad bajuz khwurad wa khwab,  
Kudamash fazilat buwad bar dawab?"

BOSTAN OF S'ADI.

"When a man understands only eating and sleeping,  
What excellence hath he over the reptiles?" (CLARKE).

"Chu jang awari ba kase dar sitiz  
Ki az way guzirat buwad ya guriz."

GULISTAN, Preface.

"When thou contendest, choose an enemy  
Whom thou mayst vanquish or whom thou canst fly."  
(EASTWICK).

"Chu kardi ba kalukh-andaz paikar  
Sar-i-khudra banadani shikasti ;  
Chu tir andakhti dar rue dushman,  
Hazar kun k'andar amajash nashasti."

GULISTAN, chap. 1.

"When with a practised slinger thou wouldest fight,  
Thou by thy folly thine own head will break,  
Ere 'gainst thy foe thine arrow wings its flight,  
See thou beyond his range position take."

(EASTWICK).

“Chu kare be fuzul-i-man bar ayad  
 Mara dar way sukhan guftan nashayad ;  
 Wa gar binam ki na bina wa chah ast,  
 Agar khamush binishinam gunah ast.”

GULISTAN, chap. I.

“Without my meddling if a thing succeed  
 For me to give advice therein, what need ?  
 But if I see a blind man and a pit,  
 Why then I’m guilty if I silent sit.”

(EASTWICK).

“Chu khashm ayadat bar gunah kase,  
 Ta’ammul kunash dar ‘aqubat base ;  
 Ki sahal ast l’al-i-Badakhshan shikast,  
 Shikasta na shayad digar barah bast.”

BOSTAN OF S’ADI.

“When anger comes to thee on account of a person’s crime,  
 Reflect much on his punishment,  
 Because it is easy to break the ruby of Badakhshan,  
 Broken, it is impossible to fasten it together again.”

(CLARKE).

“Chu khud-ra qawi bini wa khush,  
 Ba shukrana bar-i-zaifan bikush.”

BOSTAN OF S’ADI.

“When thou seest thyself of strong state and happy  
 Endure thankfully the burden of the feeble.” (CLARKE).

“Chu khud-ra za nikān shumardi, badi,  
 Na mi ganjad andar khuda’i khudi ;  
 Agar mardi az mard’ai khud ma gui  
 Na har shahsaware badar burd gui.”

BOSTAN OF S’ADI.

“When thou reckonest thyself among the good, thou art already evil ;  
 self-righteousness hath no place in godliness.

“If thou art valorous boast not of thy valour ; for not every good rider  
 hath borne off the prize.” ASIATIC JOURNAL.

“Chu kudakan hala ta chand ma ba alam-i-khak  
 Kunem daman-i-khud pur za khak wa sang wa sifal ?  
 Za khak dast badarem wa bar sama parrem,  
 Za kudaki bagurezem sue bazam-i-rijal.” DIWAN-I-SHAMS-I-TABRIZ.

“How long shall we, like children in the earthly sphere  
 Fill our lap with dust and stones and sherds ?  
 Let us give up the earth and fly heavenwards,  
 Let us flee from childhood to the banquet of men.

(NICHOLSON).

“Chu lashkar birun takht khashm az kamin,  
 Na insaf manad, na taqwā, na din,  
 Na didam chunin div zer-i-falak  
 K’az u migurezad chandin malak.”

BOSTAN OF S’ADI.

“ Like an army anger rushed from ambush,  
 Justice remained not, nor piety, nor religion ;  
 I saw not such a demon (as anger) beneath the sky  
 From whom so many angels fly.” (CLARKE).

“ Chu mastur bashad zan-i-khub rue,  
 Bi didar-i-u dar bihisht ast shui.”

BOSTAN OF S'ADI, chap. 7.

“ When the wife of beautiful face is chaste,  
 The husband by beholding her is in Paradise.”

(CLARKE).

“ Chun 'adu nabud jihad amad muhal,  
 Shahwat ar nabud, nabashad imtisal,  
 Sabr nabud, chun nabashad mail-i-tu,  
 Khasam chun nabud, nabashad hajat khail-i-tu.”

JALALUDDIN RUMI.

“ Were there no hostility, war would be impossible,  
 Hadst thou no lust, obedience to the law could not be  
 Hadst thou no concupiscence there could be no abstinence  
 Where no antagonist exists, what need is there of armies ?”

(WHINFIELD).

“ Chun'an litafat wa khubi wa husn wa jan-bakhshi,  
 Kase az u bishkibad, zihi shaqa wa dhalal,  
 Bipar, bipar, hala, ey murgh sue m'adan-i-khwish,  
 Ki az qafs birahidi wa baz shud par wa bal.  
 Az ab-i-shor safar kun basue ab-i-hayat,  
 Ruj'u kun ba sue sadar-i-jan za saff-i-n'ial.”

(DIWAN-I-SHAMS-I-TAERIZ).

“ Such grace and beauty and loveliness and bestowal of life,  
 O misery and error, if anyone dispense with Him !  
 Fly, fly O bird, to thy native home,  
 For thou hast escaped from the cage, and thy pinions are outspread.  
 Travel away from the bitter stream towards the water of life,  
 Return from the vestibule to the high seat of the soul.” NICHOLSON.

“ Chun asl-i-chashma baqist, far'ash hamesha saqist,  
 Chun har du bi zawaland, az chi tura fughanast ?  
 Janra chu chashmae dan wa in sun'aha chun jauha,  
 Ta chashma hast baqi, jauha az u rawanast ;  
 Ghamra birun kun az sar, wa in ab-i-jau hama khur,  
 Az faut-i-ab m'andesh k'in ab be kiran ast.”

DIWAN-I-SHAMS-I-TAERIZ.

“ Whereas the springhead is undying, its branch gives water continually ;  
 Since neither can cease, why are you lamenting ?  
 Conceive the Soul as a fountain and these created things as rivers ;  
 While the fountain flows, the rivers run from it  
 Put grief out of your head, and keep quaffing this river water,  
 Do not think of the water failing ; for this water is without end.”

(NICHOLSON)

“ Chu natawan bar afiak dast akhtan,  
 Zarurist ba girdishash sakhtan ;  
 Garat zindagani nabisht ast wir,  
 Na marat guzayad na shamshir wa tir.”

BOSTAN OF S'ADI, chap. 5.

“ Since one cannot draw forth the hand against the sky,  
 It is necessary to be content with its revolution ;  
 If God has written for thee long life  
 Neither the snake nor the sword nor the arrow may injure thee.”

(CLARKE).

“ Chun az qaumi yake bi danishi kard,  
 Ni kihra manzalat manad na mihra ;  
 Na mi bini ki gawe dar ‘alaf zar  
 Biyalayad hama gawan-i-dihra ?”

GULISTAN, chap. 2.

“ When but one member of a tribe has done  
 A foolish act, all bear alike disgrace ;  
 Seest thou how in the mead one ox alone  
 Will lead astray the whole herd of a place ?”

(EASTWICK).

“ Chun az rasti bugzari, kham buwad,  
 Chi marde buwad k’az zane kam buwad ?”

BOSTAN OF S'ADI, chap. 9.

“ When thou passest out of straightness, it is crookedness,  
 What kind of man is he who is less than a woman ?”

(CLARKE).

“ Chun ba didi gardish sang asia,  
 Abju ra ham bibin akhir bia,  
 Khak-ra didi baramad dar hawa,  
 Darmiyan khak bingar bad-ra.  
 Dighae flkr mi bini ba jush,  
 Andar atish ham nazr mi kun bahush  
 Guft Haqq Aiyub ra ‘dar karamat  
 Man ba har mui tu sabr dadamat’,  
 Hin, ba sabr khud makun chandin nazr,  
 Sabr didi, sabr dadanra nigar.”

JALALUDDIN RUMI.

“ When you have seen the millstone turning round,  
 Then, prithee, go and see the stream that turns it.  
 When you have seen the dust rising up into the air,  
 Go and mark the air in the midst of the dust.  
 You see the kettles of thought boiling over,  
 Look with intelligence at the fire beneath them.  
 God said to Job “ Out of my clemency  
 I have given a grain of patience to every hair of thine ”  
 Look not then, so much at your own patience,  
 After seeing patience, look to the giver of patience.”

(WHINFIELD).

“Chun ba haqq na bud bidar jan-i-ma,  
 Hast bidari chu dar bandan-i-ma,  
 Jan hama roz az lakd wa kub khiyal,  
 Wa za ziyan sud wa za khauf zawa,  
 Nai safra mimanadash nai lutf wa far,  
 Nai basue asman rah safar.  
 Khufta an bashad ki u az har khiyal  
 Darad ummid wa kunad ba u maqal.”

JALALUDDIN RUMI.

“Our wakefulness fetters our spirits,  
 Then our souls are a prey to various whims,  
 Thoughts of loss and gain and fears of misery.  
 They retain not purity nor dignity nor lustre,  
 Nor aspiration to soar heavenwards.  
 That one is really sleeping who hankers after each whim  
 And holds parley with each fancy.” (WHINFIELD).

“Chun banda'e khuda khwish khwanad,  
 Bayad ki bajuz khuda na danad.”

GULISTAN, chap. 2.

“Who calls himself God's servant must forego  
 All else and none beside his Maker know.” (EASTWICK).

“Chun base Iblis adam rue hast,  
 Pasiba har daste na shayad dad dast.”

JALALUDDIN RUMI.

“As there are many demons with men's faces,  
 It is wrong to join hands with every one.”  
 (WHINFIELD).

“Chun buwad asl-i-jauhar qabil,  
 Tarbiyatara dar u asr bashad ;  
 Hich saiqa niiku nadanad kard  
 Ahanera ki bad gauhar bashad.”

GULISTAN, chap. 7.

“Is your first nature such that teaching can  
 Affect it, soon instruction will take root :  
 But iron which at first imperfect ran  
 Forth from the furnace, who can then imbue it  
 With the capacity of polish ?” EASTWICK.

“Chun duyam az awwalaniyat bihtar ast,  
 Pas fana jui wa mubaddal-ra parast ;  
 Sad hazaran hashr didi, ey 'anud,  
 Ta kunun har lahza az badu wujud,  
 Az jamadi bikhabar sue nama,  
 Wa za nama sue hayat wa ibtila ;  
 Baz sue aql wa tamizat khush ;  
 Baz sue kharij in panj wa shash.”

JALALUDDIN RUMI.

“ Since the latter of your states were better than the former,  
 Seek annihilation and adore change of state ;  
 You have already seen hundreds of resurrections  
 Occur every moment from your origin till now ;  
 One from the inorganic state to the vegetive state,  
 From the vegetive state to the animal state of trial ;  
 Thence again to rationality and good discernment,  
 Again you will rise from this world of sense and form.”

(WHINFIELD).

‘ Chun faut shawam babada shu’id mara,  
 Talqin za sharab wa jam guyid mara,  
 Khwahid baruz-i-hasr yabid mara,  
 Az khak-i-dar-i-mekdah juyid mara.’

OMAR KHAYYAM.

“ When I am dead, with wine my body lave,  
 For obit chant a bacchanalian stave,  
 And if you need me at the day of doom,  
 Beneath the tavern threshold seek my grave.”

WHINFIELD.

“ Chun galukhe basifat tu ba hawa bar na shawi,  
 Ba hawa bar shawi, ar bishkuni wa gard shawi,  
 Tu agar nashkuni, an k’at bisarisht u shikanad.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Since you are properly a clod you will not rise into the air ;  
 You will rise into the air if you break and become dust,  
 If you break not, He who moulded you will break you.”

(NICHOLSON).

“ Chun gul bachaman daman pur zar namud,  
 Bulbul ba hazar saut dusanash situd ;  
 Wa an gah ki ba bad raft bargiash ki bud ;  
 Kas nam-i-gul az zaban-i-bulbul na shanud.”

ANWAR-I-SUHEILI.

“ When the rose her skirt of gold showed in the parterre,  
 With a thousand songs the nightingale her praises did proclaim ;  
 But alas ! her leaves were soon scattered to the air,  
 And then no more did any hear from the nightingale her name.”

“ Chun guzidi pir, nazuk dil ma bash,  
 Sust wa razida chu ab wa gil mabash ;  
 War ba har zakhme tu pur kina shawi,  
 Pas kuja be saiqa aina shawi ? ”

JALALUDDIN RUMI.

“ Having chosen thy Director, be not weak of heart  
 Nor yet sluggish and lax like water and mud ;  
 But if thou takest umbrage at every rub  
 How wilt thou become a polished mirror ? ”

WHINFIELD.

“ Chun hasil-i-admi dar in shuristan  
 Juz khurdan-i-ghussa nest ya kandan-i-jan,  
 Khurram dil-i-an ki z'in jahan zud biraft,  
 Asuda kase ki khud niyamad bajahan.”

OMAR KHAYYAM.

“ Since all we gain in this abode of woe  
 Is sorrow's pangs to feel and grief to know,  
 Happy are they that never come at all,  
 And they, that, having come, the soonest go.”

WHINFIELD.

“ Chun kar na bar murad-i-ma khwahad raft,  
 Andeshae jihd-i-ma kuja khwahad raft,  
 Paivasta nishasta em az hasrat-i-anak,  
 Dir amada em wa zud mibayad raft.”

OMAR KHAYYAM.

“ Fate will not bend to humour man's caprice,  
 So vaunt not human powers but hold your peace,  
 Here must we stay, weighed down with grief for this,  
 That we were born so late, so soon decease.” (WHINFIELD).

“ Chun kase 'agar' wa 'magar' ra juft sazad, farzande ki az ishan  
 mutwallid shawad 'kash ki' khwahad bud.” ANWAR-I-SUHEILI.

“ When any one takes 'if' and 'perchance' for his partner, the offspring  
 will be sure to be 'would that I had not.'” EASTWICK.

“ Chun khuda khwahad ki purda kas darad,  
 Mailash andar t'ana pakan burd,  
 War khuda khwahad ki poshad aib-i-kas,  
 Kam zanad dar aib-i-maiyuban nafas.”

JALALUDDIN RUMI.

“ When God decides to humble any sinner proud  
 A demon stirs this last to insult some man of God  
 And he whom God elects to cloak where 'tis he halts  
 Has grace bestowed on him to cover others' faults.”

(REDHOUSE).

“ Chunki barbukast jumla karha,  
 Kar din aula k'az an yabi riha;  
 Nist dasturi dar in ja qar'a bab  
 Juz ummid wa Allah 'alim bi 'sawab.”

JALALUDDIN RUMI.

“ Since all things are dependent on probability,  
 Religion is so first of all, for thereby you find release.  
 In this world no knocking at the door is possible  
 Save hope, and God knows what is best.” (WHINFIELD).

“ Chunki guyanda na darad jan wa far,  
 Guft u-ra kai buwad barg wa samr?  
 Mikunad gustakh mardum ra barah,  
 U bajan larzantar ast az barg-i-gah;  
 Gar hadisash niz ham ba far buwad,  
 Dar hadisash larza ham muzmir buwad.”

JALALUDDIN RUMI.

“ When the preacher himself has no light or life,  
 How can his words yield leaves and fruit?  
 He impudently preaches to others to walk aright,  
 While himself he is unsteady as a reed shaken by wind.  
 Thus though his preaching is very eloquent,  
 It hides within it unsteadiness in the faith.” (WHINFIELD).

“ Chunki nabud ranj sabari mar tu ra,  
 Shart na budash faru niyad jaza ;  
 Habbaza an shart wa shada an jaza,  
 An jaza'e dil-nawaz jan-faza.”

JALALUDDIN RUMI.

“ When thou endurest not the pains of abstinence,  
 And sulfillest not the terms, thou gainest no reward ;  
 How easy those terms ! how abundant that reward !  
 A reward that enchanteth the heart and charms the soul.”  
 (WHINFIELD).

“ Chun kuni ba bihasad makar wa hasad,  
 Z'an hasd dilra siyahihha rasad ;  
 Khak shu mardan haqq ra zer pa,  
 Khak bar sar kun hasadra ham chu ma.”

JALALUDDIN RUMI.

“ Should envy fill thy breast 'gainst one that envies not  
 Foul stains ensue ; thy heart's impure ; all good's forgot  
 Prostrate thyself then at the feet of holy men,  
 Cast dust upon thy head, God's pardon to obtain.”  
 (REDHOUSE).

“ Chun lala ba nauruz qadah gir badast  
 Ba lalarukhe agar tura fursat hast ;  
 Mai nush bi khurrami ki in charkh-i-kabud  
 Nagah tura chu bad gardanad past.”

OMAR KHAYYAM.

“ Like tulips in the spring your cups lift up  
 And with a tulip-cheeked companion sup  
 With joy your wine, or e'er this azure wheel  
 With some unlooked for blast upset your cup.”  
 (WHINFIELD).

“ Chun mard dar uftad za jae wa maqam-i-khwish,  
 Digar chi gham khurad hama afaq ja'e ust ?  
 Shab har tawangare basara'e hamirawad,  
 Darwish har kuja ki shab amad, sara'e ust.”

GULISTAN, chap. 3.

“ Whene'er a man from home and country flies  
 All earth is his ; he has no further care,  
 Each night the rich man to his palace hies  
 Where night descends, the poor man's home is there.”  
 (EASTWICK).

“ Chun na dari kamal-i-fazl, an bih  
 Ki zaban dar dihan nigahdari ;  
 Admira zaban fazihat kunad  
 Juzi be maghzra subuksari.”

GULISTAN, chap. 8.

“ Hast thou not perfect excellence, 'tis best  
 To keep thy tongue in silence, for 'tis this  
 Which shames a man ; as lightness does attest  
 The nut is empty, nor of value is.”

EASTWICK.

“ Chun pir shudi, za kudaki dast bidar ;  
 Bazi wa zarafat ba jawanan bugzar.”

GULISTAN, chap. 6.

“ When thou art old, thy pastimes put away ;  
 Leave frolics to the young, and mirthful play.”

(EASTWICK).

“ Chun qaza birun kunad az charkh sar,  
 Aqilan gardand jumla kor wa kar ;  
 Mahiyan uftad az darya birun ;  
 Dam girad murgh parranra zabun.”

ANWAR-I-SUHEILI.

“ When fate's dark features from the mantle rise  
 Of sight and hearing both they rob the wise ;  
 Fish on the shore from ocean's breast are tossed,  
 And soaring birds in earth-set snares are lost.”

EASTWICK.

“ Chun ranj bar natawani girift az ranjur,  
 Qadam za raftan wa pursidanash darigh madar,  
 Hazar sharabat-i-shirin wa mewa'e mashnum  
 Chunanan mufid na bashad ki bue suhbat-i-yar.”

SA'DI.

“ Were all thy fond endeavours vain  
 To chase away the sufferer's smart  
 Still hover near lest absence pain  
 His lonely heart.  
 For friendship's tones have kindlier power  
 Than odorous fruit or nectared bowl  
 To sooth in sorrow's languid hour  
 The-sinking soul.”

(ASIATIC JOURNAL).

“ Chun rishta kast, mi-tawan bast,  
 Lek bamiany girihamand.”

ANWAR-I-SUHEILI.

“ The broken cord may yet be joined again  
 But in the midst a knot will aye remain.”

EASTWICK.

“ Chun sag-i-darinda gusht yaft,  
 Na pursad k'in shutur Salihast ya khar-i-Dajjal.”

GULISTAN, chap. 7.

“ When a ravenous' cur finds meat, small care has he  
 If Salih's camel or Dajjal's ass it be.”

(EASTWICK).

“ Chun shahid-i-ruh khana pardaz shawad,  
 Har jins b’asl-i-khwishtan baz shawad,  
 In saz-i-wujud-i-char abresham tab'a  
 Az zakhma'e ruzgar bisaz shawad.”

OMAR KHAYYAM.

“ When the fair spirit doth this house vacate,  
 Each element resumes its primal state  
 And these four strands of life, like threads of silk  
 Are all unravelled by the blows of fate.” (WHINFIELD).

“ Chun sukhan dar wasf in halat rasid,  
 Ham qalam bishkast wa ham kaghaz darid ;  
 Aftab amad dalil-i-aftab,  
 Gar dalilat bayad, az wai ru matab.”

JALALUDDIN RUMI.

“ When the discourse touched on the matter of love,  
 Pen was broken and paper torn ;  
 None but the sun can display the sun,  
 If you would see it displayed, turn not away from it.”  
 (WHINFIELD).

“ Chun tayammum ba wujud ab dan  
 Ilm naqli ba dam qutb-i-zaman,  
 Khwish abla kun, t’aba mir wa sipas  
 Rastagi za in ablahi yabi wa bas.”

JALALUDDIN RUMI.

“ Traditional knowledge when inspiration is available  
 Is like making ablutions with sand when water is near  
 Make yourself ignorant, be submissive, and then  
 You will obtain release from your ignorance.” (WHINFIELD).

“ Chun tir-i-qaza za shast-i-taqdir bajust,  
 Hargiz na kunad radd sipar-i-tadbirash.”

ANWAR-I-SUHEILI.

“ When from fate’s string its arrow once has hied  
 Expedient’s shield can ne’er it turn aside.” EASTWICK.

“ Chun tu bashi bakht-i-khud, ey m’anawi,  
 Pas tu ki bakhti za khud kai kam shawi ?  
 Tu za khud kai kam shawi, ey khush khisal,  
 Chunki ain tu tura shud mulk wa mal.”

JALALUDDIN RUMI.

“ When, O spiritual one, thou hast become thy own fortune  
 Then, being thyself thy fortune, thou wilt never lose it  
 How, O fortunate one, cans’t thou ever lose thyself  
 When thy real self is thy treasure and thy kingdom.”  
 (WHINFIELD).

“ Chun tu natawani ki raz-i-khwishra pinhan kuni,  
 Pas ch’ira ranje gar anra digare afsha kunad ?” ANWAR-I-SUHEILI.

“ When thine own secret thou canst not conceal,  
 Why art thou vexed if others it reveal ?” (EASTWICK).

“ Chun uhda na mishawad kase fardara,  
 Hali khush kun in dil-i-pur saudara ;  
 Mai nush binur-i-ma ai mah, ki mah  
 Bisyar bitanad wa na yabad mara.”

OMAR KHAYYAM.

“ Since no one can assure thee of the morrow  
 Rejoice thy heart to-day and banish sorrow  
 With moon-bright wine, fair moon ! the moon in heaven  
 Will look for us in vain on many a morrow.” (WHINFIELD).

“ Chun waqifi, ey pisar, za har asrare,  
 Chandin che khuri ba behuda timari,  
 Chun minarawad ba ikhtiyare kare,  
 Khush bash darin nafs ki hasti bare.”

OMAR KHAYYAM.

“ You know the secret of this life my dear  
 Then why remain a prey to useless fear ?  
 Bend things to suit your whims you cannot ; yet  
 Cheer up for the few moments you are here.”

(WHINFIELD).

“ Chun zan rah-i-bazar girad, bizan,  
 Wagarna tu dar khana binshin chu zan.” BOSTAN OF S'ADI, chap. 7.

“ When the wife takes the path to the bazar, strike,  
 Otherwise sit in the house, wife-like.” (CLARKE).

“ Chu panja salat birun shud za dast,  
 Ghanimat shumir panj ruze ki hast.” BOSTAN OF S'ADI, chap. 9.

“ When fifty years have gone forth from thy hand  
 Consider it gain that there is a space of five days.”

(CLARKE).

“ Chu piruz shud duzd-i-tira rawan,  
 Chi gham darad az giriya'e karawan ?” GULISTAN, chap. 2.

“ When the dark-minded robber finds success  
 What cares he for the caravan's distress ?” (EASTWICK).

“ Chu shah ra na buwad agahi za hal sipah,  
 Kuja sipah za qahr wai ihtiraz kunad ?  
 Biqasd-i-jam hazaran bahana pish arand,  
 Bi chang-i-fisq hazaran tarana saz kunand.”

JAMI, BIHARISTAN, chap. 3.

“ If the Shah be not aware of his army's state,  
 How can the soldiers avoid his severity ?  
 They have a thousand excuses for quaffing wine,  
 They sing a thousand songs ; profligacy tuning the lute.”

REHATSEK.

Chu qatra az watan-i-khwish raft wa baz amad,  
 Musadif-i-sadafi gasht wa shud yake gauhar ;  
 Na Yusife basafar raft az pidr-i-giryan ?  
 Na dar safar ba sa'adat rasid wa mulk wa zafar ?”

DIWAN-I-SHAMS-I-TABRIZ.

“ When the drop departed from its native home and returned  
 It found a shell and became a pearl.  
 Did not Joseph go on a journey from his father weeping  
 Did he not in the journey come to fortune and kingdom and victory ? ”

(NICHOLSON).

“ Chu shahbaz ba jaulan dar ai wa sairi kun,  
 Chu chagd chand tawan bud dar pas diwar ? ”

ANWAR-I-SUHEILI.

“ Swoop like falcon forth, to distant regions fly,  
 Owl-like how long wilt thou behind the ruin lie ? ”

EASTWICK.

“ Chu sham'a az pai 'ilm bayad gudakht,  
 Ki bi 'ilm natawan khudara shinakht.”

PANDNAMA OF S'ADI.

“ To gain knowledge you should consume yourself like a candle  
 Since without it you cannot know God.”

GLADWIN.

“ Chu shawad ruza maya'e azar,  
 Ruza khwari za ruza dari bih ;  
 Khue khudra az ruza tiz makun,  
 K'az hama hilim wa burdbari bih.”

JAMI BIHARISTAN, chap. 2.

“ If fasting becomes an occasion of trouble  
 Then the breaking of it is better than the keeping ;  
 Do not make thy humour impatient by fasting  
 Because meekness and forbearance surpass all things.”

REHATSEK.

“ Chu sindan kase sakht rui na kard,  
 Ki khasik-i-tadib ba sar na khurd,  
 Ba guftan durushti makun ba amir  
 Chu bini ki sakhti kunaJ, sust gir,  
 Ba akhlaq ba har ki bini bisaz,  
 Agar zer dast ast wa gar sarfaraz.”

BOSTAN OF S'ADI, chap. 4.

“ No one made a hard face anvil-like,  
 Who suffered not the chastising hammer on his head ;  
 Exercise not vehemence in speaking to an amir,  
 Pursue gentleness, when thou seest that he practises severity ;  
 Make thyself by manners concordant with whomsoever thou mayest see  
 Whether he be inferior, or superior.”

(CLARKE).

“ Chu taharat na buwad k'aba wa butkhana yakist,  
 Na buwad khair dar an khana ki 'ismat na buwad.”

HAFIZ.

“ Like are, if void of purity, the k'aba and the idle-fane  
 The house that has not chastity can in its walls no good contain.”

BICKNELL.

" Chu tir mi-barawad chu murgh-i-gumanat,  
 Yaqin bidan ki yaqinwar az guman bigurizad,  
 Chunan gurizad namash chu qasd-i-guftan binad,  
 Chunan gurizad az tu ki gar nawisi naqash,  
 Za lauh naqash biparrad, za dil nishan bigurizad."

DIWAN-I-SHAMS-I-TABRIZ.

" As the arrow speeds from the bow, like the bird of your imagination  
 Know that the Absolute will certainly flee from the imaginary.  
 His name will flee when it sees an attempt at speech ;  
 He will flee from you so that if you limn his picture  
 The picture will fly from the tablet, the impression will flee from the  
 soul." (NICHOLSON).

" Chu zauq-i-sukhtan didi, digar nashkibi az atish,  
 Agar ab-i-hayat ayad tura za atish m'angizad."

DIWAN-I-SHAMS-I-TABRIZ.

" Thou wilt never more endure without the flame, when thou hast  
 known the rapture of burning.

" If the water of life should come to thee, it would not stir thee from the  
 flame." (NICHOLSON).

" Dah darwish dar galime bikhuspand wa du padshah dar iqlime  
 dar naganjand." GULISTAN, chap. 1.

" Ten dervishes may sleep under one blanket, but one country cannot  
 contain two kings." (EASTWICK).

" Dalqat ba chi kar ayad? wa tasbih wa muraqq'a?  
 Khudra za 'amalhae nakuhida bari dar.  
 Hajat ba kulah-i-baraki dashtanat nest ;  
 Darwish sifat bash wa kulah-i-tartari dar." GULISTAN, chap. 2.

" Of what avail is frock or rosary  
 Or clouted garment? Keep thyself but free  
 From evil deed, there is no need for thee  
 To wear the cap of felt; a darwesh be  
 In heart and wear the cap of Tartary." (EASTWICK).

" Daman-aluda agar khud hama hikmat goyad,  
 Ba sukhan guftan zeba'ash bad an bih na shawad ;  
 Wa an ki pakiza dil ast ar binshinad khamush,  
 Hama az sirat-i-safash nasihat shanawand." ANWAR-I-SUHEILI.

" One stained with crime, though all he says be wise  
 Makes no one better by his eloquence  
 While in the pure of heart such doctrine lies  
 That though maintaining silence, all men thence  
 Learn to be good by tacit inference." (EASTWICK).

“ Daman-i-chun tu, nigari, za kaf asan na diham,  
Ki bakhunaba'e bisyar ba dast amadi.”

ANWAR-I-SUHEILI.

“ From the skirt of one so fair as thou I'll ne'er consent to part,  
For with many a flood of tears thou hast been purchased by this heart.”

EASTWICK.

“ Daman-i-u gir, ey yar-i-diler,  
K'u munazza bashad az bala wa zer ;  
Ba tu bashad dar makan wa bi guman,  
Chun bamani az serai wa az dukan ;  
U baraurad az kaduratha safra,  
Mar jafaha tura girad wafa.”

JALALUDDIN RUMI.

“ O brave friend, grasp His skirt,  
Who is removed alike from the world above and below ;  
Who will abide with thee in the house and abroad  
When thou lackest house and home  
He will bring forth peace out of perturbations  
And when thou art afflicted, will keep His promise.”

(WHINFIELD).

“ Dam az rasti gar zani subhwar,  
Za tariki jahl giri kinar.”

PANDNAMA OF S'ADI.

“ If you breathe truth like the true day-spring,  
You will separate yourself from the darkness of ignorance.”

GLADWIN.

“ Dame chand guftam bar aram bakam,  
Darigha ki bagirift rah nafs ;  
Darigha ki bar khwan-i-alwan-i-umr,  
Dame chand khwurdam wa guftand 'bas.'”

GULISTAN, chap. 6.

“ Methough a few short moments I would spend  
As my soul wished ; alas ! I gasp for air  
At the rich board where all life's dainties blend  
I sate me down—partook a moment there  
When ah ! they bade me leave the scarcely-tasted fare.”

(EASTWICK).

“ Dam sakht ast magar yar shawad lutf-i-khuda,  
Warna Adam na barad sarfa zi Shaitan-i-rajim.”

HAFIZ ODE 417.

“ The meshes of the net are strong but God withholds His grace from none,  
Not otherwise could man prevail o'er Satan the stone-pelted one.”

BICKNELL.

“ Dana'e dil kashta zer-i-chunin ab wa gile  
Ta babaharat narasad, u shajare mi na shawad.”

DIWAN-I-SHAMS-I-TABRIZ.

“ The seed of the spirit sown beneath this water and clay (the body)  
Becomes not a tree until it reach Thy spring.”

(NICHOLSON).

“ Darakht agar mutaharrik shudi za jae ba jae,  
Na jaur arra kashidi wa na jafa'e tabr.”

ANWAR-I-SUHEILI.

“ From place to place had trees the power to move  
Nor saw nor axe would wrong the stately grove.”

EASTWICK.

“ Darakhte, ki aknun giriftast pa'e,  
Ba nirui shakhse bar ayad za jae,  
Wagar hamchunan ruzgari hili,  
Ba gardunash az bikh nagsili;  
Sar-i-chashma shayad giriftan ba bil,  
Chu pur shud nashayad guzashtan ba pil.”

GULISTAN, chap. 1.

“ A single arm may now up tear  
A tree if lately planted there ;  
But if it for a time you leave,  
No engine could its roots upheave.  
A spade may the young rill restrain,  
Whose channel swollen by storms and rain  
The elephant attempts in vain.”

(EASTWICK).

“ Darakhte ki paiwasta barash khuri,  
Tahammul kun angah ki kharash khuri.”

BOSTAN OF S'ADI, chap. 7.

“ The tree whose fruit thou constantly enjoyest,  
At the time when thou sufferest its thorn, be patient.”

(CLARKE).

“ Dar-azl az kham-i-ishqash qadahe dar dadand,  
Za an falak charakh zanan gasht, zamin mast uftad.”

AKHLAQ-I-JALALI.

“ In remote eternity they presented one cup from the pitcher of His love,  
Through it the heavens were made to reel and the earth fell intoxicated.”

(ASIATIC JOURNAL).

“ Dar bar abar chu gusfand-i-salim,  
Dar qafa hamchu gurg-i-mardum dar.”

GULISTAN, chap. 2.

“ Before thee like the lamb they gentle are ;  
Absent, than savage wolves more ruthless far.”

(EASTWICK).

“ Darbasta ba rue-khud za mardum,  
Ta aib na gushtarand mara ;  
Darbasta chi sud ? 'alimu 'Ighaib  
Danai nihan wa ashkara.”

GULISTAN, chap. 2.

“ I close the door before me against men,  
That my faults may not stand to them confessed ;  
Of what avail its bar 'gainst Thee whose ken  
Sees both the hidden and the manifest ?”

(EASTWICK)

"Dar darup har yake sad khuk ast ;  
Khuk bayad kusht ya zinnar bast."

ATTAR.

"In the heart of each are found a hundred swine  
You must slay the hog or bind on the 'Zanar,'" \*

"Dar dida-i-tang-i-mur nurast az tu,  
Dar pa-i-zaif-i-pasha zurast az tu,  
Zat-i-tu sazast mar khudawande ra,  
Har wasf ki nasazast durast az tu."

OMAR KHAYYAM.

"O Thou who givest sight to emmet's eyes  
And strength to feeble limbs of puny flies  
To Thee we will ascribe omnipotence  
No meaner attribute to Thee applies." (WHINFIELD).

"Dar guzar az nam wa bingar dar sifat,  
Ta sifatat rah numayad sue zat ;  
Ikhtilaf-i-khalq az nam uftad,  
Chun ba m'ana raft, aram uftad."

JALALUDDIN RUMI.

"Pass over names and look to qualities  
So that qualities may lead thee to essence ;  
The differences of sects arise from His names  
When they pierce to His essence, they find His peace." (WHINFIELD).

"Dar hadis amad ki dil hamchu par ast  
Dar bayabane asir sarsar ast ;  
Bad par ra har taraf ranad guzaf,  
Gah chup wa gah rast ba sad ikhtilaf."

JALALUDDIN RUMI.

"There is a tradition 'The heart is like a feather  
In the desert, which is borne captive by the winds ;  
The wind drives it everywhere at random,  
Now to right and now to left in opposite directions.'" (WHINFIELD).

"Dar-i-mir wa wazir wa sultanra  
Bi wasilat magard piraman,  
Sag wa darban chu yaftand gharib,  
In gariban girift wa an daman."

GULISTAN, chap. I.

"To door of king or minister or peer  
Draw thou not nigh, unless with patrons gilt ;  
For if a poor man at the gate appear,  
Warders his collar seize, and dogs his skirt." (EASTWICK).

"Dar parda-e-asrar kasera rah nist,  
Z'in t'abia jan-i-hich kas agah nist,  
Juz dar dil-i-khak-i-tira manzilgah nist ;  
Afsos ki in fasanha kotah nist."

OMAR KHAYYAM.

\* The girdle worn by non-Moslems.

“ All mortal ken is bounded by the veil,  
 To see beyond man’s vision is too frail ;  
 Yea ! earth’s dark bosom is his only home ;  
 Alas ! ’twere long to tell the doleful tale.”

(WHINFIELD).

“ Dar rah-i-niyaz har dili ra daryab,  
 Dar kui huzur muqbali ra daryab ;  
 Sad ka’ba-e-ab wa gil ba yak dil narasad ;  
 Ka’ba chi rawi ? birau dili ra daryab.”

OMAR KHAYYAM.

“ When seeking love, pay court to every heart,  
 When once admitted, seek the perfect heart  
 A hundred ka’bas equal not one heart ;  
 Seek not the ka’ba, rather seek the heart.”

(WHINFIELD).

“ Dar suhan ba dustan ahista bash,  
 Ta nadanad dushman-i-khunkhwar gush ;  
 Pish-i-diwar anche gui hush dar,  
 Ta na bashad dar pish-i-diwar gush.”

GULISTAN, chap. 8.

“ In talk with friends speak soft and low  
 Lest thy bloodthirsty foeman thee should hear :  
 A wall may front thee—true ! but dost thou know  
 If there be not behind a listening ear ?”

(EASTWICK).

“ Darwishe dar munajat miguft ‘Ya Rabba, ba badan rahmat  
 kun, ki bar nikana khud rahmat karda’i ki ishanra nik afrida’i.’”

GULISTAN, chap. 8.

“ A darwesh said in his prayers, ‘O God ! have mercy on the wicked, for Thou hast already had mercy on the good, in that Thou hast created them good.’”

EASTWICK.

“ Darya firawan nashawad tira basang ;  
 Arif ki biranjad tang ab ast hanuz.”

GULISTAN, chap. 2.

“ A stone makes not great rivers turbid grow  
 When saints are vexed, their shallowness they show.”

(EASTWICK).

“ Daryab ki az ruh juda khwahi raft,  
 Dar parda’e asrar-i-khuda khwahi raft,  
 Mai khur ki na dani az kuja amada’i,  
 Khush bash, na dani ki kuja khwahi raft.”

OMAR KHAYYAM.

“ Make haste ! soon must you quit this life below,  
 And pass the veil, and Allah’s secrets know ;  
 Make haste to take your pleasure while you may  
 You know not whence you come nor whither go.”

WHINFIELD.

“ Daryab kunun ki n’imatat hast ba dast  
 K’in daulat wa mulk mirawad dast ba dast.”      GULISTAN, chap. 1.

“ Now that thy hands retain these blessings, know  
 This wealth, these lands from hand to hand must go.”  
 (EASTWICK).

“ Dast az mis-i-wujud chu mardan-i-rah bishawi,  
 Ta kimiya’e ishq biyabi wa zar shawi.”      HAFIZ ODE 510.

“ Wash from the dross of life thy hands as the pathsmen of old  
 And winning love’s alchemic power, transmute thyself to gold.”  
 (BICKNELL).

“ Dast-i-qadrash khakat sarisht  
 Harf-i-hikmat, dar dil pakat sarisht ;  
 Pak kun az naqsh surat sinara,  
 Rue dar ma’na kun an aina ra,  
 Ta shawad ganj-i-mana sina’at  
 Gharq nur-i-marifat aina’at.”      JAMI, SALAMAN AND ABSAL.

“ The mighty hand that mixed thy dust inscribed  
 The character of wisdom on thy heart ;  
 Oh ! cleanse thy bosom of material form,  
 And turn the mirror of the soul to spirit,  
 Until it be with spirit all possessed,  
 Drowned in the light of intellectual truth.”      (FITZGERALD).

“ Dast-i-sultan digar kuja binad,  
 Chun bar sargin dar uftad turunj ;  
 Tishnara dil nakhwahad an kuza,  
 Ki rasid ast ba dihan-i-sukunj.”      GULISTAN, chap. 1.

“ Ne’er will the orange from the sultan’s hand  
 Once in the dung-hill fallen, more there rest :  
 Though thirsty, none will water e’er demand,  
 When ulcerated lips the jar have pressed.”      (EASTWICK).

“ Daud guft ‘Ey padshah chun bi niyazi tu za ma,  
 Hikmat chi bud akhir bigu dar khilqat-i-har du sara ?’  
 Haqq guftash ‘Ey mard-i-zaman ganje budam man dar nihan ;  
 Justam ki ta paida shawad an ganj-i-ihsan wa’ata.’”  
 DIWAN-I-SHAMS-I-TABRIZ.

“ David said ‘O Lord, since Thou hast no need of us,  
 Say then, what wisdom was there in creating the two worlds ?’  
 God said to him ‘O temporal man, I was a hidden treasure ;  
 I sought that that treasure of loving kindness and bounty should be  
 revealed.’”      (NICHOLSON).

“ Daulat dunya ki tamanna kunad ?  
 Ba kih wafa kard ki ba ma kunad ?”      ANWAR-I-SUHEILI.

“ Who would wish for this world’s riches, a vain and fleeting shew ?  
 To whom have they proved faithful, that to me they should be so ?”  
 EASTWICK.

“ Daur-i-jawani bashud az dast-i-man  
 Ah ! darigha an zaman dil-faruz ;  
 Quwat-i-sar panja-e-sher birraft,  
 Raziam aknun ba panire chu yuz.”

GULISTAN, chap. 6.

“ Youth’s circling hours have passed for aye away,  
 Ah me ! alas, that that gay time is spent ;  
 The lion feels his strength of paw decay,  
 Now, like a pard, with cheese-scrapes I’m content.”

EASTWICK.

‘ Dawam parwaris h andar kinar madar dahr ;  
 Tama‘ makun ki dar u bui mihrbani nest.’

ANWAR-I-SUHEILI.

“ Hope not from mother fortune for a constancy  
 That she will nurse thee gently on her lap ;  
 There the true scent of kindness does not lie.”

EASTWICK.

“ Dhalika bi’anna ’llaha lam yaku mughayyiran ni’amatan  
 ‘an’amaha ‘ala qaumin hatta yughayyiru ma bi’anfusihim.”

KORAN, chap. 8.

“ This, because God changeth not the favour with which He favoureth  
 a people, so long as they change not what is in their hearts.”

(RODWELL).

“ Dhalika’ lkitabu la raiba fihi hudan lilmuttaqin.” KORAN, chap. 2.

“ No doubt is there about this Book : It is a guidance to the God-  
 fearing.”

(RODWELL).

“ Dhama‘un biqalbi la yakadu yusighuhu .

Rashfu ’zzulali wa lau sharibtu buhura.”

GULISTAN, Book V.

The thirst of my heart cannot be slaked with a drop of water, nor if I  
 should drink rivers, would it be lessened.”

(EASTWICK).

“ Dhaqat ‘alaihimu ’lardhu bima rahubat wa dhaqat ‘alaihim  
 ‘anfusuhum wa dhannu ‘an la malja mina ’llahi ‘illa ‘ilaihi thumma  
 taba ‘alaihim liyatubu ‘inna ’llaha huwa ’ttawwabu ’rrahim.”

KORAN, chap. 9.

“ The earth, spacious as it is became too strait for them ; and their  
 souls became so straightened within them that they bethought them that  
 there was no refuge from God but unto Himself. Then was He turned to  
 them that they might be turned to Him, for God is He that turneth, the  
 Merciful.”

(RODWELL).

“ Dharni wa man khalaqtu wahida.”

KORAN, chap. 74.

“ Leave me alone to deal with him whom I have created.”

(RODWELL).

"Dhuriba mathalun fa' stami'u lahu, inna 'lladhina tad'una min duni 'llahi lan yakhluqu dhubaban wa lau i'jtama'u lahu wa'in yaslubhumu 'dhdhubabu shai'an la yastanqidhuu minhu dha'ufa 'ttalibu wa'lmatlub."

KORAN, chap. 22.

"A parable is set forth to you, wherefore hearken to it. Verily they on whom ye call beside God, cannot create a fly, though they assemble for it; and if the fly carry off aught from them they cannot take it away from it. Weak the suppliant and the supplicated." (RODWELL).

"Did'a'e arzu juz ba suzan-i-fana wa rishta'e ajal dukhta na gardad."

ANWAR-I-SUHEILI.

"The eye of lust is not stitched but with the needle of annihilation and the thread of death." EASTWICK.

"Didai bayad ki bashad shah-shinas,  
Ta shinasad badshahe dar har libas."

JALALUDDIN RUMI.

"One must have king-recognising eyes  
To recognise the king in each disguise."

"Didar mi-numai wa parhez kuni  
Bazar-i-khwish wa atish-i-ma tiz mikuni."

GULISTAN, chap. 2.

"Thou dost Thy face now show and now conceal;  
Thy worth enhancest, and inflam'st our zeal."

(EASTWICK).

"Digaran gardand zard az bim-i-an,  
Tu chu gul khandan gah sud wa ziyan;  
Z'anki gul gar barg barkash mikuni  
Khanda nagzarah, nagardad mansani,  
Goyad az khari chara uftam ba gham  
Khanda ra man khud za khar aurda am;  
Ma' uttasawaf, qal wijdan ulfarh  
Fi 'lfawad ind atiyan uttarh."

JALALUDDIN RUMI.

"Let others grow pale from fear of misfortune,  
Do thou smile like the rose at loss and gain.  
For the rose, though its petals be torn asunder  
Still smiles on, and it is never cast down.  
It says 'Why should I fall into grief in disgrace?  
I gather beauty even from the thorn of disgrace.'  
What is Sufism? 'Tis to find joy in the heart  
Whosoever distress and care assail it." (WHINFIELD).

"Dihkan-i-sal-khurde chi khush guft ba pisar  
K'ey nur-i-chashm-i-man bi-juz az kishti na'd'ravi."

HAFIZ.

"How well said the aged farmer to his son,  
O light of my eyes, thou wilt not reap save that which thou hast sown."  
(E. G. BROWNE).

“ Di kuzagare badidam andar bazar  
 Bar taza gili lakad ham i zad bisyar ;  
 Wa an gil ba zabani-hal ba wai miguft  
 Man hamchu tu buda am niku dar.”

OMAR KHAYYAM.

“ I saw a busy potter by the way  
 Kneading with might and main a lump of clay ;  
 And lo ! the clay cried ‘ Use me tenderly,  
 I was a man myself but yesterday.’ ” (WHINFIELD).

“ Dila che basta'e in khakdan-i-bar guzrani ?  
 Az in khazira birun par ki murgh-i-alam jani ;  
 Tu yar-i-khilwat-i-nazi, muqim-i-parda'e razi,  
 Qarargah chi sazi dar in nishiman-i-fani.”

DIWAN-I-SHAMS-I-TABRIZ.

“ O heart, why art thou a captive in the earth that is passing away ?  
 Fly forth from this enclosure, since thou art a bird of the spiritual world ;  
 Thou art a darling bosom-friend, thou art always behind the secret veil ;  
 Why dost thou make thy dwelling-place in this perishable abode ? ”  
 (NICHOLSON).

“ Dilam khana'e mihr yar ast wa bas,  
 Az an na mi ganjad dar u kin-i-kas.”

BOSTAN OF S'ADI, chap. 4.

“ My heart is the house of the love of my friend only,  
 For that reason malice to no-one is contained in it.”  
 (CLARKE).

“ Dil andar Samad bayad ey dust bast,  
 Ki ajistar and az sanam har ki hast.”

BOSTAN OF S'ADI.

“ O my friend, thou must fix thy heart on the Eternal ; for more impotent than an idol is all beside.”  
 ASIATIC JOURNAL.

“ Dil ast, ai khiradmand, zindan-i-raz,  
 Chu gufti, niayad bar zanjir baz.”

BOSTAN OF S'ADI, chap. 1.

“ O wise man ! the prison of the secret is the heart  
 When thou didst speak, it came not back to chains.”  
 (CLARKE).

“ Dil-i-tukhm karan buwad ranj kash,  
 Chu khirman bar ayad bikhuspand khush.”

BOSTAN OF S'ADI, chap. 3.

“ The heart of seed-sowers may be afflicted  
 But when the harvest is accomplished they sleep pleasantly.”  
 (CLARKE).

“ Dil sirri-hayat agar kamahi danist,  
 Dar maut ham asrar ilahi danist,  
 Aknun ki tu ba khudi nadanisti hich,  
 Farda ki za khud rawi, chi khwahi danist.”

OMAR KHAYYAM.

“ If the heart knew life’s secrets here below,  
 At death ’twould know God’s secret’s too, I trow ;  
 But if you know naught here, while still yourself,  
 To-morrow, stripped of self, what can you know ? ”

(WHINFIELD).

‘ Dil tu ra dar kui ahl-i-dil kashid,  
 Tan tu ra dar habs ab wa gil kashid ;  
 Hin, ghiza ey dil bidih az hamdile,  
 Rau, bi jau iqbalra az muqbale.’

JALALUDDIN RUMI.

“ The spirit ever leads to haunts of holy men,  
 The flesh would cast thee in the pit of sin again.  
 Beware ! Feed thou thy soul with love from holy ground ;  
 Make haste ! seek means of grace from one who grace hath found.”

(REDHOUSE).

“ Din ba dunya farushan kharand ; Yusuf bifarushand ta chi  
 kharand ? ”

GULISTAN, chap. 8.

“ Those who barter religion for the world are asses ; they sell Joseph  
 and get what in return ? ”

(EASTWICK).

“ Din waraz wa marifat ki sukhandan-i-shiya ‘ gui  
 Bar dar silah darad wa kas dar hisar nest.”

GULISTAN, chap. 7.

“ Keep thyself true to faith and virtue and be not afraid  
 Of empty posts with arms above the door displayed.”

(EASTWICK).

“ Di sheikh ba chiragh hami gasht gird-i-shahr  
 K’az div wa dad malulam wa insanam arzu’st.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Yesterday the Master with a lantern was roaming about the city,  
 Crying ‘ I am tired of devil and beast, I desire a man.’ ”

NICHOLSON.

“ Div chu birun rawad, firishta dar ayad.”

ANWAR-I-SUHEILI.

“ When fiends retire, good angels come instead.”

EASTWICK.

“ Du baitam jigar kard ruze kabab  
 Ki miguft guyanda’e barabab.  
 ‘ Darigha ! ki bu ma base ruzgar  
 Biroiad gul, wa bishgafad nau bahar ;  
 Base tir wa dai mah wa urdubihisht  
 Bar ayad ki ma khak bashem wa khisht.”

BOSTAN OF S’ADI, chap. 9.

“ One day two couplets made my liver as it were roast meat  
 When the minstrel with the stringed instrument kept saying,  
 ‘ Alas ! without us, many a time  
 The rose will grow, and the fresh spring blossom !  
 Many a fourth, tenth and second month  
 Will appear, when we are dust and brick.”

CLARKE.

“ Du bamdad gar ayad kase bakhidmat-i-shah,  
 Siwum har aina dar wai kunad balutf nigah ;  
 Ummid hast parastandagan-i-mukhlisra  
 Ki na-ummid na gardand za astan-i-'llah.”

GULISTAN, chap. 1.

“ If two mornings one attends the king  
 Doubtless the third a favouring glance will bring ;  
 So in God's court : who worship truly there  
 Hope to be not excluded in despair.” (EASTWICK).

“ Du chiz hasil umr ast khair wa nam niku,  
 Chu dar in du dar guzri 'kullu man aleiha fan '  
 Ma bash dar pa'e azar wa kam-i-khalq barar,  
 K'az in du kar biyabi sa'adat-i-du jahan.”

ANWAR-I-SUHEILI.

“ Two things life offers,—fame, the virtuous deed  
 Save these 'all things are subject to decay'  
 Injure not others, help men to succeed,  
 Thus shalt thou reap a blessing for to-day,  
 And the next world when this has passed away.”

EASTWICK.

“ Duhul bazir-i-galim ey pisar, na shayad zad,  
 Alam bazan chu dileran miyana'e sahra.” DIWAN-I-SHAMS-I-TABRIZ.

“ It behoves not, son, to beat a drum under a quilt,  
 Plant like brave men, thy banner in the midst of the desert.” (NICHOLSON).

“ Duhul dar fighan ast daim, wale  
 Chi hasil, chu andar mujan hich nest,  
 Garat danishi hast m'ané talab,  
 Basurat mashu gharra k'an hich nest.”

ANWAR-I-SUHEILI.

“ Loudly ever sounds the tabor  
 But in vain,—within is naught ;  
 Art thou wise, for substance labour,  
 Semblance will avail thee nought.”

EASTWICK.

“ Dukhtaran ra hama jangast wa jadal ba madar  
 Pisaran ra hama badkhwah-i-pidr mi binam ;  
 Ablahan ra hama sharbat zi gulabast wa shakar,  
 Qut-i-dana hama az khun-i-jigar mi-binam.  
 Asp-i-tazi shuda majruh ba zir-i-palan  
 Tauq-i-zarrin hama dar gardan-i-khar mi-binam.” HAFIZ ODE, 442.

“ Daughters of turbulent mind awaking their mothers' ire,  
 And sons who of froward mood wish ill to their sire, I see ;  
 Sherbets of sugar and rose the world to the fool supplies,  
 But naught save his own heart's blood the food of the wise I see ;  
 Galled by the pack-saddle's weight the Arab's proud steed grows old,  
 Yet always the ass's neck encircled with gold I see.” (BICKNELL).

‘Dunam chu galim-i-khwish birun bardand  
 Guyand ‘che gham gar hama alam murdand?’’ GULISTAN, chap. 7.

“ The base who’ve saved their own vile wrappers, cry,  
 ‘What matter though the universe should die?’’  
 (EASTWICK).

‘Dunya bamurad randa gir, akhir chi,  
 Wa in nama-e-umr khanda gir, akhir chi,  
 Giram ki bakam-i-dil bamani sad sal,  
 Sad sal digar bamanda gir, akhir chi.’’ OMAR KHAYYAM.

“ Suppose the world goes well with you, what then ?  
 When life’s last page is read and turned, what then ?  
 Suppose you live a hundred years of bliss  
 Yea, and a hundred more to boot, what then ?  
 (WHINFIELD).

“ Dunya didi wa har che didi hich ast,  
 Wa an niz ki gufti wa shunidi hich ast,  
 Sar ta sar-i-afaq dawidi hich ast,  
 Wa an niz dar khana khuzidi hich ast.” OMAR KHAYYAM.

“ You see the world but all you see is naught,  
 And all you say and all you hear is naught,  
 Naught the four quarters of the mighty earth,  
 The secrets treasured in your chamber naught.”  
 (WHINFIELD).

“ Dunya ki hulmi na’im ast,  
 Knufta pindarad ki in khud qa’im ast ;  
 Ta bar ayad nagahan subh-i-ajal,  
 Wa rihad az zulmat-i-zann wa daghl.” JALALUDDIN RUMI.

“ This world which is only a dream  
 Seems to the sleeper as a thing enduring for ever  
 But when the morn of the last day shall dawn,  
 The sleeper will escape from the cloud of illusion.”  
 (WHINFIELD).

“ Dushman ba ghalat guft ki man failsufiam,  
 Izid danad ki anchi u guft niam ;  
 Lekin chu darin gham ashyan amada am  
 Akhir kam az an ki man na danam ki am.” OMAR KHAYYAM.

“ My critics call me a philosopher  
 But Allah knows full well they greatly err,  
 I know not even what I am, much less  
 What is the reason that I sojourn here.”  
 (WHINFIELD).

“ Dushman chu bini natawan, laf az burut-i-khud mazan,  
Maghz'ist dar har ustukhwan, mardist dar har pairahan”

GULISTAN, chap. 8.

“ Twist not thy moustaches boastful, nor with pride thy weak foe scan  
Every bone contains some marrow, every garment cloaks a man.”

EASTWICK.

“ Dushman dana ki gham-i-jan buwad  
Bihtar az an dust ki nadan buwad.”

ANWAR-I-SUHEILI.

“ Foes that embitter life are better far  
Than they who ignorant but friendly are.”

EASTWICK.

“ Dush murghe basubh mi-nalid  
'Aql wa sabaram buburd wa taqat wa hush ;  
Yake az dustan-i-mukhlisra  
Magar awaz-i-man rasid ba gush,  
Guft 'Bawar nadashtam ki tura  
Bang-i-murghi chunin kunad madhush'  
Guftam 'In shart admiyyat nest,  
Murgh tasbih khwan wa man khamush.'”

GULISTAN, chap. 2.

“ But yester morn a bird with tender strain,  
My reason, patience, sense, endurance stole ;  
A comrade, one most near in friendship's claim,  
(Perhaps he heard the outpouring of my soul),  
Said, 'My belief would ne'er have credited  
That a bird's voice could make thee thus distraught,'  
'It fits not well my state as man' I said,  
'That birds their God should praise and I say naught.'”

(EASTWICK).

“ Dushman chi kunad chun mihrban bashad dost?”

GULISTAN, chap. 1.

“ While friends are true, what can the foe effect?”

(EASTWICK).

“ Dushman-i-ruz and in qalabgan,  
Ashiq-i-ruz and in zarha'e kan,  
Z'anki ruz ast aina ta'rif-i-u,  
Ta babinad ashrafi ta'rif-i-u.  
Haqq qiyamatra laqab z'an ruz kard  
Roz binumayad jamal-i-surkh wa zard.”

JALALUDDIN RUMI.

“ Makers of base coin hate the daylight  
Coins of pure gold love the daylight,  
Because daylight is the mirror that reflects them  
So that they see their own perfect beauty.  
God has named the resurrection 'that day,'  
Day shows off the beauty of red and yellow.”

WHINFIELD.

“Dustanra kuja kuni mahrum,  
Tu ki ba dushmanan nazar dari.”

GULISTAN, Preface.

“When will Thy mercies crown thy friends no more  
Thou, who with love regardest e'en Thy foe.” (EASTWICK)

“Dusti bayad az an guna just,  
K'an abadu 'ddhar bamanad durust;  
Khana k'asasash buwad az khisht-i-kham  
Past shawad az du sih baran tamam.”

ANWAR-I-SUHEILI.

“Seek such a friendship for thyself to gain  
As may through endless years endure;  
Houses of unbaked bricks a few days rain  
Will level with the earth, be sure.” EASTWICK.

“Dusti ra hazar shakhs kam ast  
Dushmani ra yake buwad bisyar.”

ANWAR-I-SUHEILI.

“A thousand e'en too few for friendship are  
But one for enmity too much by far.” EASTWICK.

“Dust mashumar an ki dar n'immat zanad  
Laf-i-yari wa biradar khwandagi,  
Dust an bashad ki girad dast-i-dust  
Dar pareshan hali wa dar mandagi.”

GULISTAN, chap. 1.

“Think not thy friend one who in fortune's hour  
Boasts of his friendship and fraternity;  
Him I call friend who sums up all his power  
To aid thee in distress and misery.” (EASTWICK).

“Dust nazdiktar az man bamanast, mushkil in ast, man az wai  
duram,  
Chi kunam? ba kih tawan guft? ki u dar kinar-i-man wa man  
mahjuram.”

GULISTAN, chap. 2.

“Not to myself am I so near as He  
My Friend; and stranger still, from Him I'm far.  
What can I do? Where tell this mystery?  
He's in our arms, yet we excluded are.” (EASTWICK).

“Du sukhān bishnau ar hamī-khwāhī  
Ki shawi az hayat barkhurdar,  
Pae dar daman-i-qina'at kash,  
Tama' az mal marduman bardar.”

ANWAR-I-SUHEILI.

“List to this short advice if thou wouldst fain  
From life its vintage of delights obtain  
‘O'er thine own feet contentment's border fold,  
And thy desire from others' wealth withhold.”

EASTWICK.

“Du yar-i-zirak wa az bada'e kuhun du mane  
 Faraghate wa kitabe wa gusha'e chamane,  
 Man in makam badunya wa akhirat nadiham,  
 Agarchi dar payam uftad har dam anjumane.”

(HAFIZ ODE, 524).

“Two sprightly friends two mans\* moreover of wine that has long been stored

A leisure hour, a page to muse on, a nook on the verdant sward  
 Not for this earth nor future glory, I'd part with this place of joy  
 Nor if a crowd, at every moment, my track pursued to annoy.”

(BICKNELL).

“El 'abdu yudabbir wa 'llahu yukaddir.”

ARABIC PROVERB.

“The servant arranges, but God settles.”

“El kardhu mikradhu'l muwaddat.”

ARABIC PROVERB,

“Borrowing is the scissors of friendship.”

(E. G. BROWNE).

“Es-safar sakar.”

“Travel is travail.”

(BURTON).

“Ey anki ba mulk yafti dast rasi,  
 Daulat talbi, kam talab azar-i-kase ;  
 Sad tigh-i-siyasat an kharabi na kunad  
 K'azurda makhfi bararad nafse.”

(ANWAR-I-SUHEILI).

“Oh thou to whom an empire's sway is given  
 Would'st thou be blest, eschew then tyranny ;  
 Not by a hundred swords are realms so riven  
 As by, if just, one injured victim's sigh.”

EASTWICK.

“Ey anki tu'i khulasa'e kaim wa makan,  
 Bigzar dame waswasa'e sud wa ziyan,  
 Yak jam-i-mai az saqi-i-baqi bistan,  
 Ta baz rihi az gham-i-in har du jahan.”

OMAR KHAYYAM.

“O man who art creation's summary,  
 Getting and spending weigh too much with thee,  
 Arise and quaff the Etern Cupbearer's wine  
 And so from cares about both worlds be free.”

(WHINFIELD).

\* A Persian measure.

'Ey ashiqan, ey ashiqan, hangam-i-kuch ast az jahan !  
 Dar gush-i-janam mi-rasad tabl-i-rahil az asman,  
 Nak sarban barkhasta, qitarha arasta,  
 Az ma halali khasta ; chi khufta ed ai karawan ?  
 In bangaha az pish wa pas bang rahilast wa jaras,  
 Har lahza nafs wa nafas sar mi kunad dar la-makan."

DIWAN OF SHAMS-I-TABRIZ.

" O lovers, O lovers, it is time to abandon the world,  
 The drum of departure reaches my spiritual ear from heaven  
 Behold, the driver has risen and made ready the files of camels  
 And begged us to acquit him of blame ; why, O travellers are you asleep ?  
 These sounds before and behind are the din of departure and of the  
 camel-bells ;  
 With each moment a soul and a spirit is setting off into the void."

(NICHOLSON).

" Ey bad-i-saba, agar tawani,  
 Az rah-i-wafa wa mihrbani,  
 Az man bibari khabar bayaram  
 K'an sukhta'e tu dar nihani,  
 Mi murd wa za ishtiyaq mi guft  
 K'ey bi tu haram zindagani."

HAFIZ

" Breeze which at the morning blowest,  
 Fly, if faith and truth thou knowest,  
 Say, to my Beloved one turning ;  
 He who with thy love is burning  
 Dying sighs where he is hidden  
 'Life without thee is forbidden.' "

(BICKNELL).

" Ey bartar az khyal wa qiyas wa guman wa wahm,  
 Wa za har chi gufta and shunidem wa khanda em,  
 Majlis tamam gasht wa ba payan rasid 'umri,  
 Ma hamchunan dar awwali wasf-i-tu manda em."

GULISTAN, Preface.

" O Loftier than all thought, conception, fancy or surmise  
 All vainly Thou art sought, too high for feeble man's emprise  
 Past is our festal day, and reached at length life's latest span,  
 Thy dues are yet to pay, the firstlings of Thy praise by man."

(EASTWICK).

" Ey basi sarha'e pak rikhta dar zir-i-khak  
 Ta tu bidani ki sar z'an sar-i-digar bapa'st.  
 An sar-i-asli nihan, wa'in sar-i-far'ai aiyan ;  
 Z'anki pas az in jahan, 'alim-i-bi-muntahast."

DIWAN-I-SHAMS-I-TABRIZ.

" O the many pure heads scattered beneath the clay,  
 That thou mayest know the head depends on that other head ;  
 That original head hidden, and this derived head manifest,  
 Forasmuch as behind this world lies the infinite universe."

NICHOLSON.

“ Ey bayadat taza jan-i-ashiqan,  
 Z’ab-i-lutfat tar zaban-i-ashiqan,  
 Az tu bar ‘alam uftada saya’e  
 Khubruya nra shuda sarmaya’e ;  
 Ashiqan uftada an saya and,  
 Manda dar sauda az an sarima and ;  
 Ta za Laila sipar husnat sar nazad  
 Ishaq-i-u atish ba Majnun war nazad,  
 Ta lab-i-Shirin na kardi chun shakar,  
 An ‘ashiqra na shud pur khun jigar.”

JAMI (SALAMAN AND ABSAL).

“ Oh Thou whose memory quickens lover’s souls,  
 Whose fount of joy renews the lover’s tongue ;  
 Thy shadow falls across the world and they  
 Bow down to it ; and of the rich in beauty  
 Thou art the riches that make lovers mad.  
 Not till Thy secret beauty through the cheek  
 Of Laila smite, does she inflame Majnun,  
 And not till Thou have sugared Shirin’s lip  
 The hearts of those two lovers fill with blood.”

(FITZGERALD).

“ Ey bi tu haram zindagani !  
 Khud bi tu kudam zindagani ?  
 Har zindagi ki bi tu bashad, .  
 Margist ba nam zindagani.”

ANWAR-I-SUHEILL.

“ Life without thee we may unlawful call,  
 Or reft of thee is it then life at all ?  
 All life without thee is alas the same,  
 Death, living death and life alone in name.” EASTWICK.

“ Ey biradar tu hamin andisha’i,  
 Ma baqa tu ustukhwan wa risha’i,  
 Gar gul ast andisha, tu gulshani,  
 War buwad khari, tu hima’e gulkhan’i.”

JALALUDDIN RUMI.

“ O Brother, you are essentially thought,  
 All the rest of you is bone and sinew,  
 If your thoughts are rose-like, you are a rose-garden  
 If they are thorn-like, you are fuel for the furnace.”

“ Ey bisa kare ki auwal s’ab gasht,  
 B’ad az bikushada shud, sakhti guzasht ;  
 B’ad naummedi base ummidha’st,  
 Az pas zulmat base khurshedha’st.”

JALALUDDIN RUMI.

“ Ah ! many are the conditions which at first are hard,  
 But are afterwards relieved and lose their harshness  
 Oftentimes hope succeeds to hopelessness  
 Many times does sunlight succeed to darkness.”

WHINFIELD.

“ Ey bisa zulme ki bini dar kasan,  
 Khue tu bashad dar eshan, ey fulan,  
 Andar eshan tafta hasti-i-tu  
 Az nifaq wa zulm wa bad masti-i-tu,  
 An tu’i wa an zakhm bar khud mi-zani  
 Bar khud an dam tar-i-l’amat mi-tani.  
 Muminan aina’e ek digar and,  
 In khabar az paigambar awarand;  
 Pish-i-chashmat dashti shisha kabud,  
 Z’an sabab ‘alam kabudat mi-namud.”

JALALUDDIN RUMI.

“ Thou who dost blame injustice in mankind  
 ’Tis but the image of thine own dark mind ;  
 In them reflected all thy nature is  
 With all its angles and obliquities ;  
 Around thyself thyself the noose hast thrown  
 And dost a self-inflicted wound bemoan ;  
 ‘ Back to each other we reflections throw  
 So spoke the holy Prophet long ago :  
 And he who gazes through a glass that’s dim  
 What wonder if the world look dark to him ? ”

“ Ey dil, ar sail-i-fana bunyad-i-hasti bar kanad,  
 Chun tura Nuhast kishtiban zi tufan, gham makhur,  
 Garchi manzil bas khatarnak ast wa maqsad napadid,  
 Hich rahi nest kanra nest payan, gham makhur,  
 Hal-i-ma dar furqat-i-janan wa ibram-i-raqib  
 Jumla mi-danad khuda’e hal gardan, gham makhur.”

HAFIZ ODE, 284.

“ Heart, should the flood of death life’s fabric sweep away,  
 Noah shall steer the ark o'er billows dark, despair not.  
 Though perilous the stage, though out of sight the goal,  
 Whithersoe'er we wend, there is an end, despair not.  
 If love evades our grasp, and rivals press their suit,  
 God, Lord of every change, surveys the range, despair not.”

(BICKNELL).

“ Ey dil az kui’ash bi bur sarmaya’e wird wa niyazi  
 K’in mita’ kasid an ja ruz-i-bazari niyaft.”

ANWAR-I-SUHEILI.

“ Take from her street, thy stock of grief, thy wailings, O my heart  
 These unsought goods will ne’er find there a sale-time or a mart.”

EASTWICK.

“ Ey dust ! bar janaze-i-dushman chu bugzari  
 Shadi ma kun, ki bar tu hamin majara buvad.”

(ANON).

“ O Friend ! when thou passest by the corpse of thine enemy  
 Rejoice not, for on thee will the same fate fall.”

E. G. BROWNE.

“ Ey hamnafsan mara za mai quwat kunid  
 Wa in rue chu kahruba chu yaqut kunid,  
 Chun murda shawam ba mai bishuyid mara  
 Wa za chub-i-razm takhta-e-tabut kunid.”

OMAR KHAYYAM.

“ Comrades, I pray you, physic me with wine  
 Make this wan amber face like rubies shine  
 And if I die, use wine to wash my corpse  
 And lay me in a coffin made of vine.”

WHINFIELD.

“ Ey hunarha nihada bar kaf-i-dast,  
 Aibha dar girifta zir-i-baghl,  
 Ta chi khwahi kharidan, ey maghrur,  
 Ruz-i-darmandagi ba sim-i-dagh! ”

GULISTAN, chap. 2.

“ Thy merits in thy palm thou dost display,  
 Thy faults beneath thy arm from sight withhold ;  
 What wilt thou purchase, vain one, in that day  
 The day of anguish with thy feignéd gold ? ”

EASTWICK.

“ Ey ishq-i-bitabahi, ey mutrib-i-ilahi,  
 Ham pusht wa ham panahi, kafwat laqab na didam.”

DIWAN-I-SHAMS-I-TABRIZ.

“ O indestructible Love ! O divine minstrel  
 Thou art both stay and refuge ; a name equal to thee I have not found.”

(NICHOLSON).

“ Ey jan za kuja rasidat in dam ?  
 Ey dil za kujast in tapidan ?  
 Ey murgh, bigu zabani-i-murghan  
 Man danam ramz-i-tu shunidan.  
 Dil guft ‘bikarkhana budam  
 Ta khana’e ab wa gil pazidan  
 Az khana’e sun’i mi paridan  
 Ta khana’e sun’i afridan.  
 Chun pae na mand mi kashidan  
 Chun gue’am surati kashidan.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Whence did this breath come to thee, O my soul ;  
 Whence this throbbing, O my heart ?  
 O bird, speak the language of birds  
 I can understand thy hidden meaning.  
 The soul answered ‘ I was in the divine factory  
 While the house of water-and-clay was a-baking  
 I was flying away from the material workshop  
 While the workshop was being created  
 When I could resist no more, they dragged me  
 To mould me into shape like a ball.’ ”

(NICHOLSON).

“ Ey kabki khush-khiram, kuja mi-ravi bayist ?  
 Gharra ma shu, ki gurba’e ‘abid namaz kard.”

HAFIZ ODE, 122.

“ O partridge, bird of graceful gait, say whether wouldest thou shape thy  
 way ?  
 Be not so bold, for well we know how the religious cat can pray.”

BICKNELL.

“Ey khush an dana ki pish-i-shah dam  
 Gah qahr az nukta'e khush mizanad ;  
 Nukta'e chun ab mi arad latif,  
 Shah ra abe bar atish mizanad.”

JAMI, BIHARISTAN (3).

“ Happy is that learned man who in the presence of the Shah  
 Utters a pleasant maxim when he is inflamed with anger ;  
 When like water he brings the graceful maxim  
 To the Shah, it throws water upon fire.”

REHATSEK.

“ Ey khunuk chashme ki u giryani-u'st,  
 Ey hamayun dil ki u buriyan-i-u'st,  
 Az pai har giriya akhir khanda ast  
 Mard akhir-bin mubarak banda ast.”

JALALUDDIN RUMI.

“ How blessed are the eyes that smart with sorrow's brine,  
 How blessed is the heart inflamed with love divine !  
 Contrition's tears are ever hallowed by heaven's smile,  
 The latter end of all things man should scan awhile.”

REDHOUSE.

“ Ey khwaja sarmastak shudi, bar ashiqan khunbak zadi,  
 Mast-i-khudawand-i-khudi, kushti girifti ba khuda,  
 Bas murgh parran dar hawa az damha fard wa juda  
 Miayad az charkh-i-qaza ba sina ash tir-i-bala.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Lo ! a besotted fool like thee to scorn,  
 The votaries of love ! God's wine has drowned  
 Thy wits and bidden thee wrestle with thy Lord,  
 As when a bird his airy flight resumes  
 Exultingly, nor dreads the distant lure,  
 Fate to his bosom speeds the shaft of woe.” (NICHOLSON).

“ Ey ki bahangam-i-dard rahat-i-jani mara,  
 Ey ki batalkha'e faqr ganj-i-rawani mara,  
 Anche na burdast wahm, an che nadidast fahm,  
 Az tu bijan mirasad, qibla az ani mara.”

DIWAN-I-SHAMS-I-TABRIZ.

“ O Thou, who art my soul's comfort in the season of sorrow,  
 O Thou, who art my spirit's treasure in the bitterness of dearth,  
 That which the imagination has not conceived, that which the understanding has not seen,  
 Visiteth my soul from thee ; hence in worship I turn towards Thee.”

(NICHOLSON).

“ Ey ki shahs-i-manat haqir namud,  
 Ta durushti hunar na pindari ;  
 Asp-i-laghar miyan bakar ayad  
 Ruz-i-maidan na gav-i-parwari.”

GULISTAN, chap. I.

“ Thou who my stature didst with scorn survey,  
 Think not that roughness marks the bold in war,  
 The slender courser in the battle day,  
 Will the fat stall-fed ox outvalue far.”

EASTWICK.

“ Ey mudda’i ki mi-guzari bar kinar-i-ab,  
Mara ki gharqa em chi dani chi halastast?”

ANWAR-I-SUHEILI.

“ Boaster, thou walkest by the water’s brink  
How canst thou know the state of us who sink?”

EASTWICK.

“ Ey murgh-i-sahar, ‘ishq za parwana bi-amuz  
K’an sukhta ra jan shud wa awaz ni yamad,  
In mudd’ayan dar talabash bi khabar and,  
K’an ra ki khabar shud, khabarash baz niyamad.”

GULISTAN, Preface

“ O bird of the morn ! love of the moth be taught  
Consumed it dies, nor utters e’en a cry !  
Pretended searchers ! of this true love nought  
Know ye ;—who know, tell not their mystery.”

EASTWICK.

“ Ey rahida jan-i-tu’az ma wa man,  
Ey latifa’e ruh andar mard wa zan.  
Mard wa zan chun yak shawad an yak tu’i  
Chunki yakha mahw shawad an yak tu’i,  
In ma wa man bahr in barsakhti  
Ta tu ba khud nard khidmat bakhti.”

JALALUDDIN RUMI.

“ O Thou, Who art exempt from ‘us’ and ‘we’  
Who pervadest the spirits of all men and women ;  
When man and woman become one, thou art that one.  
When their union is dissolved, lo Thou abidest.  
Thou hast made these ‘us’ and ‘we’ for that purpose  
To wit, to play chess with them by thyself.” WHINFIELD.

“ Ey saki guzida, manindat ey du-dida,  
Andar ‘ajam niyamad, andar ‘arab na didam ;  
Chandan biriz bada, k’az khud shawam piyada,  
K’andar khudi’wa hasti ghair-i-t’ab na didam.”

DIWAN-I-SHAMS-I-TABRIZ.

“ O chosen cup-bearer, O apple of mine eyes, the like of thee,  
Ne’er appeared in Persia, nor in Arabia have I found it ;  
Pour out wine till I become a wanderer from myself,  
For in self-hood and existence I have felt only fatigue.”

(NICHOLSON).

“ Ey ser! tura nan-i-jawin khush nanumayad,  
M’ashuq-i-man ast an ki banazdik-i-tu zishtast ;  
Huran-i-bihishtra’duzakh buwad a’raf,  
Az duzakhian purs, ki a’raf bihishtast.”

GULISTAN, chap. 1.

“ Sated, thou wilt my barley-loaf repel ;  
She whom I love, ill-favoured seems to thee ;  
To Edin’s Houris Araf\* would seem hell,  
Hell’s inmates ask,—they’ll call it heavenly.” EASTWICK.

\* The Muhammadan Purgatory.

“ Ey sukhān, kimiya’ē tu chist?  
 Aiyar tura kimiya saz kist?  
 Ki chandin nigar az tu barsakhtand  
 Hanuz az tu harfe na pardakhtand;  
 Na danam chi murghe badin nikū’i;  
 Za ma yadgari ki manad tu’i.”

ANWAR-I-SUHEILI.

“ Say, language ! whence is given thy wondrous magic power ?  
 And who the alchemist that turns thee into gold ?  
 Whence spring thy countless images ? While, to this hour  
 None can thy full resources ever hope to unfold ;  
 What bird art thou of so much beauty ? We  
 Our sole memorial leave behind in thee.”

EASTWICK.

“ Ey tabl buland bang dar batin hich  
 Bi tusha chi tadbir kuni waqt-i-pasich

GULISTAN, chap. 7.

“ O noisy drum, all emptiness within !  
 How without food wilt thou thy march begin ? ”

EASTWICK.

“ Ey tihī dast rafta dar bazar,  
 Tarsamat baz na awari dastar.”

GULISTAN (Preface).

“ O thou, who goest empty-handed to the market-place,  
 I fear that thou wilt not bring back thy turban.”

EASTWICK.

“ Ey tura khare ba pa na shikasta kai dani ki chist,  
 Hal an sheran ki shamsher bala bar sar khurand ? ”

ANWAR-I-SUHEILI.

“ Thou in whose foot not e’en a thorn has broken,— how can’t thou  
 Tell what the warriors feel, whose heads before the sabre bow.”

EASTWICK.

“ Ey waqif-i-asrar-i-zamir-i-hama kas,  
 Dar halat-i-ujz dastgir-i-hama kas,  
 Ya Rabb tu mara tauba dih wa uzr pazir,  
 Ey tauba dih wa uzr-pazir-i-hama kas.”

OMAR KHAYYAM.

“ Oh Thou who know’st the secret thoughts of all  
 In time of sorest need who aidest all,  
 Grant me repentance and accept my plea  
 O Thou who dost accept the pleas of all.”

WHINFIELD.

“ Eyyaka wa’an yadhriba lisanuka ‘unqaka.”

ARABIC PROVERB.

“ Beware that thy tongue does not cut thy neck.”

D. STEWART.

“ Ey zabardast zir dast azar,  
 Garm ta kai bamanad in bazar ?  
 Ba chi kar ayadat jahan dari,  
 Murdanat bih ki mardum azari.”

GULISTAN, chap. 1.

“ Oppressor ! troubler of the poor !  
 How soon will this thy mart be o'er !  
 What good will empire be to thee ?  
 Better thy death than tyranny.”                   (EASTWICK).

“ Ey zindagi-i-tan wa tawanam hama tu,  
 Jani wa dili, ey dil, wa janam hama tu,  
 Tu hasti-i-man shudi az ani hama man,  
 Man nist shudam dar tu azanam hama tu.”

OMAR KHAYYAM.

“ My body's life and strength proceed from Thee,  
 My soul within and spirit are of Thee,  
 My being is of Thee and Thou art mine,  
 And I am thine, since I am lost in Thee.”   WHINFIELD.

“ Fabadir eyyuha l'ghumru  
 Lima yahlu bihi l'murru ;  
 Faqad kada yahi l'lumru  
 Wa ma aqla'ta 'an dhamma ;  
 Wa la tarkan ila 'ddhari,  
 Wa'in lana wa'in sarra,  
 Fa tulqa kamani 'ghtara  
 Ba'fi'an tanfuthu 'ssamma.”

MAQAMAT OF HARIRI, chap. ix.

“ Hasten, O simple one, to that by which the bitter is made sweet ; for thy life is now near to decay and thou hast not withdrawn thyself from blame. And rely not on fortune though it be soft, though it be gay : for so wilt thou be found like one deceived by a viper that spitteth venom.”

CHENERY.

“ Fabala u'lftata 'ttibau hawa 'nnafsi wa badru 'thawa tumuhu  
 'laini.”

MAQAMAT OF HARIRI, chap. io.

“ The trouble of man is the following of the soul's desire, and the seed of desire is the longing look of the eye.”

(CHENERY).

“ Fadhaka qari ud-dahri, ma'asha huwalun,  
 Idha sudda minhu mankharun jasha mankharu.”

TA'ABBATA SHARRAN.

“ Against him the wild days dash; he meets them with cunning mind.  
 Is one of his nostrils stopped? he breathes through the other free.”

C. J. LYALL.

“ Fa 'dhkuru 'llaha kadhibrikum aba'ikum au'ashadda dhikran.”

KORAN, chap. 2.

“ Remember God as ye remember your own fathers or with a yet more intense remembrance.”

(RODWELL).

“ Fa fl’ssama nujumun la ‘adada laha  
 Wa laitha yuksafu illa shshamsu wa’ lqamaru ;  
 Wa kam ala ’lardhi min hadhra wa yabisatin  
 Wa laitha yurjamu illa ma lahu thamaru ;  
 Ahsanta dhannaka bi ’layyami idh hasunat  
 Wa lam takhat su’a ma yati bihi ’lqadr.”      ALIF LAILA WA LAILA.

“ We see the orbs of heaven above how numberless they are,  
 But sun and moon alone eclipsed and ne’er a lesser star ;  
 And many a tree on earth we see, some bare, some leafy green,  
 Of them not one is hurt with stone, save what has fruitful been.  
 Think’st thou thyself all prosperous, in days which prosp’rous be,  
 Nor fear’st the impending evil which comes by heaven’s decree ? ”

TORRENS.

“ Fahadhiri ’nnasa w’asahbuhum ‘ala dakhili  
 Wa’innama rajulu ’ddunya wa wahiduha  
 Man la yuawwilu fi’ddunya ‘ala rajuli.”

AL TUGHRAI.

“ He only’s fitted for the strife,  
 Which fills the boist’rous paths of life  
 Who as he treads the crowded scenes,  
 Upon no kindred bosom leans.”      J. D. CARLYLE

“ Fahjur mani ’istaghbaka hajra ’lqila,  
 Wa habhu k’almalhudi fi ramsihi.”

MAQAMAT OF HARIRI, chap. 4.

“ Sunder with the sundering of hate from one who would make thee  
 fool and hold him as one entombed in the grave.”      CHENERY.

“ Fahm-i-sukhan chun na kunad mustam’i  
 Quwat-i-tab’az mutakallime ma jui ;  
 Fushat-i-maidan-i-iradat biyar  
 Ta ba nizd-i-mard-i-sukhangui gui.”

GULISTAN, chap. 2.

“ Expect not from that speaker eloquence,  
 Whose words his audience cannot value well.  
 With a wide field of willingness commence,  
 Then will the orator the ball propel.”      (EASTWICK).

“ Fahm wa khatir tiz kardan nist rah  
 Juz shikasta minagirad fazl-i-shah.”

JALALUDDIN RUMI.

“ Thee to thy goal wit-sharpening will not bring,  
 Only the broken-hearted find the favour of the king.”

“ Failsufl divra munkir shawad,  
 Dar haman dam sakhra-e-div shawad ;  
 Gar na didi divra khudra bibin,  
 Bi junun na bud kabudi bar jabin.”

JALALUDDIN RUMI.

“ The philosopher denies the existence of the Devil  
 At the same time he is the Devil’s laughing-stock.  
 If thou hast not seen the Devil, look at thyself,  
 Without demon’s aid how came that blue turban \* on thy brow.”  
 (WHINFIELD).

“ Fa’innaki lau sa’alti baqa’i yaumin ‘ala ’lajali ’lladhi lam tutai  
 Fa sabran fi majali ’lmauti sabran fa ma nailu ’lkhuludi bimus-  
 tata’i.”  
 KATARI.

“ Yea, if but a day of life thou shouldst beg with weeping  
 Beyond what thy doom appoints, thou wouldst not gain it,  
 Be still then and face the onset of death, high-hearted,  
 For none upon earth shall win to abide for ever.” C. J. LYALL.

“ Fa’inna ’ssaida man wuidha bighairihi.”

GHAZZALI.

“ Happy the man who lets himself be warned by the example of  
 others.”

“ Fain takuni’ l’aiyyamu fina tabaddalat bibusa wa nu’ma w’alha-  
 wadithu taf’alu  
 Fa ma layyanat minna fatatun wa la dhallatana lillati laisa  
 tajmulu.”

“ And sooth, if the changing days have wrought us—their wonted way,  
 a lot mixed of weal and woe yet one thing they could not do : They have  
 not made soft or weak the stock of our sturdy spear, they have not abased  
 our hearts to doing of deeds of shame.” C. J. LYALL.

“ Faizi ’ruhu lqudus ar baz madad farmayad,  
 Digaran ham bikunad an che Mashiha mi-kard.”

HAFIZ ODE, 123.

“ If by the Holy Spirit’s grace the gift again be won  
 The works which the Messias wrought by others may be done.”  
 BICKNELL.

“ Fakaifa tattaquna, ‘in kafartum, yauman yajalu ’lwildana  
 shiban, ’ssama’u munfatirun bihi kana w’aduhu maf’ulan.”

KORAN, chap. 73.

“ And how, if ye believe not, will you screen yourselves from the day  
 that shall turn children grey-headed ? The very heaven shall be rent  
 asunder by it : this threat shall be carried into effect.” RODWELL.

“ Fakam tasdiru fi ’ssahwi, wa takhtalu mina ’zzahwi,  
 Wa tansabbu ‘ila ’llahwi, ka’anna ’lmauta ma ‘amma ?  
 Wa hattama tajafika wa ‘ibta’u talafika  
 Tiba’an jama’at fika aiyuban shamluha ’ndhamma ;  
 Idha ’askhatta maulaka, fama taqlaqu min dhaka,  
 Wa ‘in ’akhfaqa mas’aka, taladha’aita mina ’lahamma.”

MAQAMAT OF HARIRI, chap. II.

\* Blue turbans were considered a sign of hypocrisy.

" How long wilt thou be bewildered in carelessness, and walk proudly in vanity, and go eagerly to diversion, as if death were not for all, Till when will last thy swerving, and thy delaying to mend habits that unite in thee vices whose every sort shall be collected in thee ? If thou anger thy Master, thou art not disquieted at it ; but if thy scheme be bootless, thou burnest with vexation." (CHEHERY).

" Fa laisa takhfa ala 'rrahmani khafiyatun  
In 'akhlasa 'labdu fi 'tta'ati au daja,  
Wa badiri 'lmauta bi'lhusna tuqaddimuha  
Fa ma yunanahu d'ai 'lmauti 'in faja." MAQAMAT OF HARIRI, chap. 31.

" Lo ! no hidden dead shall remain hidden from the Compassionate  
Whether the servant be sincere or shamming  
Steal a march on death by good deeds sent before : death's sudden summons when it comes is not put off." (STEINGASS).

" Falakra ghair az in khud nist kare  
Ki yare ra juda sazad za yare." ANWAR-I-SUHEILI.

" This seems the task by which Fate's occupied  
To sever love, and friend from friend divide." EASTWICK.

" Falak za hal-i-pareshan-i-ma chi gham darad,  
Agar chiragh bimirad, saba chi gham darad." ANWAR-I-SUHEILI.

" For our lorn state what cares the tranquil sky ?  
What cares the morning though the taper die ?" EASTWICK.

" Fala 'qtahama 'l'aqabata, wa ma 'adraka ma 'l'aqabata fakku  
raqabatin au 'it'amun fi yaumin dhi masghabatin yatiman dha  
maqrabatin au miskinan dha matrabatin." KORAN, chap. 90.

" Yet he (man) attempteth not the steep. And who shall teach thee what the steep is ? It is to ransom the captive, or to feed in the day of famine the orphan who is near of kin, or the poor that lieth in the dust." (RODWEILL).

" Fa la tafsabi 'anni takhashsh'atu b'adakum lishaian wa la 'anni  
mina 'lmauti 'afraqu  
Wa la 'an nafsi yazdahiha wa'idukum wa la 'annani bi 'lmashi fi  
'lqaidi akhraqu." JAFAR IBN ULABAH.

" Nay think not that I am bowed by fear away from you,  
Or that I tremble before the death that stands so nigh,  
Or that my soul quakes at all before your threatenings  
Or that my spirit is broken by walking in these chains."

C. J. LYALL.

" Fa la taktumunna 'llaha ma fi sudurikum  
Liyakhfa wa mahma yuktami 'llaha y'alim  
Yuakhkhar fayudh'a fi kitabin fayuddakhar  
Liyaumi 'lhisabi au yuajjal fa yunqam." ZUHAIR.

"Attempt not to conceal from God the designs which your bosoms contain; for that which you strive to hide, God perfectly knows. He sometimes defers the punishment but registers the crime in a volume and reserves it for the day of account; sometimes He accelerates the chastisement and heavily it falls."

SIR W. JONES.

"Fa la tathiq biwamidhin min barqihi fahuwa khullaba,  
W'asbir idha hu 'adhra bika 'lkhutuba w'allaba,  
Fama 'ala tibri 'arun fi 'nnari hina yaqallaba."

MAQAMAT OF HARIRI, chap. 2.

"Trust not the gleam of fortune's lightning, for it is a deceitful gleam, But be patient if it hounds calamities against thee, and drives them on, For there is no disgrace on the pure gold, when it is turned about in the fire."

(CHENERY).

"Fa laula fadhlu 'llahi 'alaikum warahmatuhu lakuntum mina 'lkhasirin."

KORAN, chap. 2.

"But for God's grace and mercy towards you, ye had surely been of the lost."

(RODWELL).

"Fa la yakhda 'anka lumu' 'ssarab wa la t'ati 'amran idhama 'ashtabahi."

MAQAMAT OF HARIRI, chap. 6.

"Let not the glare of the mirage beguile thee; undertake not that which is doubtful."

(CHENERY).

"Fa ma adri, idha yammantu ardhan  
Uridu'l khayra, ayyuhuma yalini:  
A'al khayru 'lladhi ana abtaghihi  
Ami' sh-sharru 'lladhi huwa yabtaghini." AL-MUTHAKKIBU L'ABDI.

"And I know not when bound for the land of my quest if my portion shall be  
The good which I hope for and seek, or the evil that seeketh for me."

(E. G. BROWNE).

"Fa ma kana Qaisun hulkuhu hulka wahid wa lakinnahu buniyanu qaumin tahaddama." ABDAH IBN AT-TABI'

ABDAH IBN AT-TABI'

"When Qais died it was not one who went down the way of death;  
A people it was, whose house with his death in ruin fell."

C. J. LYALL.

"Fama lahumm 'ani 'ttadhkirati m'uridhin ka' annahum humurun mustanfiratun farrat min qaswaratin."

KORAN, chap. 74.

"What hath come to them that they turn aside from the warning as if they were affrighted asses fleeing from a lion?"

(RODWELL).

"F'ama 'imalu musta'arun laitha fi halaktih 'arun w'al amalu ka 'ssahaba minha' ssayyaqu wa minha 'rrayyaqu." ABU'L ALA.

"Wealth is only lent us and there is no shame in losing it. And hopes are like clouds, some of which drift while others shed water."

D. S. MARGOLIOUTH.

"Faman yuridi 'llahu 'an yahdiyahu yashrah sadrahu lil'islami wa man yurid 'an yudhillahu yaj'al sadrahu dhayyiqan harajan ka'annama yass'adu fi' ssama'i." KORAN, chap. 6.

"And whom God shall please to guide, that man's breast will He open to Islam ; but whom He shall please to mislead, strait and narrow will He make his breast as though he were mounting up into the very heavens."

(RODWELL).

"Fa na'udhib 'illahi 'lwahid mina 'ishar alnubi w'al'ud."

ABU'L ALA.

"God protect us from attending concerts and music."

D. S. MARGOLIOUTH.

"F'anqad liman 'adha 'zzimam bikaffihi,  
Wa taghadha in 'algha 'rriayata au lagha,  
Wa'r'a 'lmarara idha d'aaka lira'ihi,  
Warid 'lajaja idha hamaka 'ssiyyagha." MAKAMAT OF HARIRI (21).

"Obey thou him in whose hand is the leading cord ; cast down thine eye if he neglect observance or speak vainly. And graze on bitter pasture when he calls thee to the grazing on it, and water at the salt well when he forbids thee the sweet."

(CHENERY).

"Faqadtu zamana 'lwasli wa' l maru jahilun  
Bi qadri ladhidhi 'taishi qabla' l masa' ibi."

GULISTAN, chap. 5.

"I have lost the season of union and man is ignorant  
Of the value of the joys of life previous to the trials of separation."

PLATTS.

"Farbahat karda base ni'amat wa naz  
Z'an biandesh ki chun khwahi raft :  
Ba chunin jussa nadanam ki chi shan  
Ba dar-i-marg darun khwahi raft."

JAMI (BEHARISTAN).

"When thou growest fat in plenty and enjoyment  
Think of this also,—how thou art to escape  
With such a large body I know not how thou wilt enter the door of death."

"Fareb khush az khashm na khush bih ast,  
Bar afshandan ab za atish bih ast,  
Murade ki dar lutf gardad tamam,  
Chi bayad sue qahr dadan lagam?"

ANWAR-I-SUHEILI.

“ Sweet guile is better than unpleasant ire  
 Tis best to sprinkle water upon fire.  
 When thou by gentle means thy wish canst gain  
 Why towards anger give unchecked the rein ? ”

EASTWICK.

“ Farumandan-i-shahr-i-khud ba khasan  
 Bih az shahriyari ba shahr-i-kasan ;  
 Bashahr-i-kasan garchi bashad bihi  
 Dil az mihr-i-khana nabashad tihi.”

NIZAMI.

“ And what though, far from home we share  
 Earth’s hollow pomps that perish ?  
 The friends the loves of youth are there  
 And these the heart will cherish :  
 Its strings will twine around the home  
 Where we were nursed howe’er we roam.”

(FALCONER).

“ Farq ast miyan anki yarash dar bar  
 Ba anki du chashm-i-intizarash bar dar.”

GULISTAN, chap. 1.

“ Wide is the space ’twixt him who clasps his love  
 And him whose eyes watch for the door to move.”

(EASTWICK).

“ Farq-i-shahi wa bandagi barkhast  
 Chun qaza’e nabishta ayad pish ;  
 Gar kase khak-i-murda baz kunad,  
 Nashinasad tawangar az darwish.”

(GULISTAN, chap. 1).

“ Lost is the difference of king and slave,  
 At the approach of destiny’s decree :  
 Should one upturn the ashes of the grave,  
 Could he discern ’twixt wealth and poverty.”

(EASTWICK).

“ Faryad az in umr-i-subuk, zinhar az in khwab-i-giran  
 Ey dil sue dildar shu, ey yar sue yar shu ;  
 Ey pasban bedar shu, khufta nashayad pasban.”

DIWAN-I-SHAMS-I-TAHRIZ.

“ Alas for this life so light, beware of this slumber so heavy,  
 O soul seek the Beloved, O friend seek the Friend  
 O watchman be wakeful ; it behoves not a watchman to sleep.”

(NICHOLSON).

“ Faryad ki raft ‘umr bar behuda,  
 Ham luqma haram wa ham nafs aluda,  
 Farmuda’e nakarda siyah rue’am kard  
 Faryad za kardha’e na farmuda.”

OMAN KHAYYAM.

“ Alas ! my wasted life has gone to wrack,  
 What with forbidden meats and drinks, alack !  
 And leaving undone what ’twas right to do,  
 And doing wrong, my face is very black.”

WHINFIELD.

“ Fasad-i-charkh na binand wa nashnawand hama,  
 Ki chashmaha hama kurast wa gushha hama kar,  
 Basa kasa ki mah wa mihr bashadash balin,  
 Ba ‘aqibat zi gil wa khisht gardadash bistar.”

HAFIZ.

“ None see nor hear the malice of the sky  
 Each ear is deaf and blind is every eye  
 Oft those who moon and sun their pillow thought  
 Have later bricks and clay too gladly sought.” BICKNELL.

“ Fa’ sbir ‘ala ma yaquluna wa sabbih bihamdi rabbaka qabla  
 tulu’i shshamsi wa qabla ghurubiha wa min ana’i llaili.”

KORAN, chap. 20.

“ Put up then with what they say ; and celebrate the praise of thy Lord  
 before the sunrise, and before its setting ; and sometime in the night do  
 thou praise Him.” (RODWELL).

“ Fash miguyam wa az gufta’e khud dilshadam,  
 Banda’e ishqam wa az har du jahan azadam,  
 Tair-i-gulshan-i-qudsam chi diham sharh-i-firaq  
 Ki dar in damgah-i-hadisah chun uftadam ?”

HAFIZ ODE 416.

“ Aloud I say it and with heart of glee,  
 ‘Love’s slave am I and from both worlds am free.’  
 Can I, the bird of sacred gardens tell,  
 Into this net of chance how first I fell ?” (BICKNELL).

“ Fata’antu ‘anhu lkhaile hatta tanaffasat, wa hatta ‘alani haliku  
 ‘llauni aswadi  
 Qitala ‘marian ‘aasa ‘akhahu binafsihi wa y’alamu ‘anna ‘lmara  
 ghairu mukhalladi.” DURAID.

“ I plied spear above him, till the riders left their prey,  
 And over myself black blood flowed forth in a dusky tide ;  
 I fought as a man who gives his life for his brother’s life,  
 Who knows that his time is short, that death’s doom above him hangs.” C. J. LYALL.

“ Fa ya dhulla rrabajali baghairi malin,  
 Wa lau kanat fadhaluhum ka shamsi.” ALIF LAILA WA LAILA.

“ Let men have attainments that shine like the sun  
 They’re but poor abject fellows, if money they’ve none.” TORRENS.

“ Faya mautu zur anna lhayata dhamimatun,  
 Idha anhattati lbazatu wa urtafa lbattu,  
 Fa la ajaban in kunta ayanta fadhilan  
 Faqiran wa dha naqsin bidaulati yastu.” ALIF LAILA WA LAILA.

“ Oh how vile e’en to thee Death, this life we must own  
 When the mallard flies high, while the hawk is struck down,  
 Is it strange to see wisdom ask alms at the gate  
 And within the fool lord it in insolent state ?” TORRENS.

“ Faza shu chu bini dar-i-sulh baz,  
 Ki nagah dar-i-tauba gardad faraz ;  
 Marau zir bar-i-gunah, ai pisar,  
 Ki hummal ‘ajiz shawad dar safar.”

BOSTAN OF S‘ADI, chap. 9.

“ Rise and come forward when thou seest the door of peace open  
 For the door of repentance suddenly becomes shut.  
 Oh son ! go not beneath the load of sin  
 For the burden-carrier becomes wearied on a journey.”

(CLARKE).

“ Fazl wa hunar za‘ist ta nanumayand,  
 ‘Ud bar atish nihand wa mushk basayand.”

GULISTAN, chap. 3.

“ Merit and skill are weak while in the husk  
 Aloes they cast on fire and crush down musk.”

(EASTWICK).

“ Feridun farrukh firshta nabud,  
 Za mushk wa z‘ambar sarishta nabud ;  
 Ba dad wa dahish yaft an nikui  
 Tu dad wa dahish kun, Feridun tu‘i.”

FIRDAUSI.

“ The happy Feridun was not an angel,  
 He was not formed of musk or ambergris,  
 He gained his reputation by justice and liberality,  
 Be thou just and liberal, and thou wilt be a Feridun.”

SIR W. JONES.

“ Feridun guft naqqashan-i-Chin-ra  
 Ki pairamun-i-khargahash biduzand,  
 Badanra nik dar ey mard-i-hushyar,  
 Ki nikhan khud buzurg wa nik ruzand.”

GULISTAN, chap. 8.

“ Said Feridun to China’s men of art  
 ‘ Round my pavilion’s wall’s embroider this,  
 ‘ If thou art wise, to bad men good impart  
 The good enough of honour have and bliss.’ ” EASTWICK.

“ Fi akthari ayyami kuntu k‘-abdin illadhi yakunu jalisan tahta  
 sayfin ‘ullika bi-sha‘ratin wahidatin wa lam yadri mata yanzilu  
 ‘aleyhi fi‘l-hin, aw ba‘da hin.”

BEHA-ULLAH.

“ For most of my days I was a servant who is sitting under a sword  
 which is suspended by a single hair, and he knoweth not when it shall  
 descend upon him at once or after a while.”

(E. G. BROWNE).

“ Fikreki ba kar-i-khud tura bayad kard,  
 Bahri chi ba digare riha bayad kard,  
 Wa an gah ki badin nau‘ khatae kardi,  
 Dar kardan-i-digaran chira bayad kard.”

ANWAR-I-SUHEILI.

“ Why to another’s care consign  
Schemes that thine own exertions claim ?  
And when thou hast been thus supine  
Why on another hang the blame ? ”      EASTWICK.

"Fikr-i-ma tir ast az Hu dar hawa,  
Dar hawa kai payad, ayad ta khuda." JALALUDDIN RUMI.

"Thought is an arrow shot by God into the air  
How can it stay in the air? It returns to God."

" Firagh-i-dilat hast wa nirawi tan,  
Chu maidan farakh ast gue bizan,  
Man an ruz ra qadr nashinakhtam,  
Bidanistam uknun ki dar bakhtam."

"Thou hast leisure of mind and strength of body  
When the plain is spacious, strike the ball of life ;  
I understood not the value of that day of youth  
Now I know it when I have played it away." CLARKE.

“Firaq-i-dustan didan nishane bashad az duzakh  
Ma‘adh ‘ullah! ghalt kardam, ki duzakh z‘u nishan bashad.”

"'Tis sure a shadowing forth of hell from friends to separate  
Forgive me, heaven ! for my error,—hell is but its entrance gate.''  
EASTWICK.

"Firishta khue shawad admi ba kam khurdan  
Wa gar khurad chu bahaim biuftad chu jamad ;  
Murad-i-har ki bar ari muti'-i-amr-i-tu shud  
Khilaf-i-nafs ki gardan kashad chu yaft murad." GULISTAN, chap. 7.

" By abstinence man might an angel be  
By surfeiting his nature brutifies ;  
Whom thou obligest will succumb to thee,  
Save lusts, which, sated, still rebellious rise." (EASTWICK).

"Firishta rust ba 'ilm wa bahima rust ba jahl  
Darin miyan ba tanaz'a bamand mardumzad ;  
Gahe hami kashadash ilm sue 'aliyyin  
Gaheash jahl ba pasti ki har chi bada bad."

"The angel grew with knowledge, the beast with ignorance,  
Man remained in dispute between them.  
Sometimes knowledge draws him to the seventh heaven,  
Sometimes ignorance drags him down, so that (he says) 'Come what  
will!'" (NICHOLSON).

“ Firistada bayad ki dana buwad,  
 Ba guftash diler wa tawana buwad,  
 Az u har chi pursand goyad jawab,  
 Ba nau'e ki bashad tariq sawab,  
 Sukhanha'e khwish ashkara kunad,  
 Bud insan ki majlis taqaza kunad  
 Bisa kas ki az yak hadis durusht  
 Baham zad jahane wa khalqe bakusht,  
 Yake digar az gufta'e dil-pasand  
 Miyan du zidd tarah-i-yari figand.”

ANWAR-I-SUHEILI.

“ Wise must he be by monarchs sent  
 And bold in speech and eloquent ;  
 He must reply to all they ask,  
 So as to best fulfil his task.  
 In speaking it must be his aim  
 For those who hear his speech to frame.  
 Oft has a word too roughly said  
 The world embroiled and heaped with dead ;  
 And oft another soft and mild  
 Two nations, hate has reconciled.”

EASTWICK.

“ Firumandaganra dirun shad kun,  
 Za ruz firumandagi yad kun ;  
 Na khwahinda'i bar dar-i-digaran  
 Ba shukrana khwahinda az dar maran.”

BOSTAN OF S'ADI.

“ Make the hearts of those dejected happy,  
 Remember the day of helplessness (the judgment day)  
 Thou art not a beggar at the doors of others,  
 In thanks to God, drive not a beggar from thy door.”

CLARKE.

“ Fursate dan ; ki za lab ta badahan in hama nist,  
 Az tahattuk ma kun andesha wa chun gul khush bash,  
 Z'anki tamkin-i-jahan-i-guzran in hama nist.”

HAFIZ ODE 88.

“ Enjoy ! 'twixt lip and mouth the bounds as nothing are  
 If humbled, care not ; as the rose be gay,  
 Life's honours which pass soon away, as nothing are.”

BICKNELL.

“ Fursat nigar, ki fitna chu dar 'alam uftad,  
 Hafiz ba jam mai zad wa az gham karan girift.”

HAFIZ, ODES.

“ Regard opportunity. For when uproar fell upon the world,  
 Hafiz struck at the cup and through grief took the corner of retirement.”

(CLARKE).

“ Fursat shumar suhbat k'az in du raha manzil  
 Chun bigzarem digar natawan baham rasidan.”

HAFIZ, ODES.

“ Profit by companionship ; this two-doored house (*i.e.*, life) forsaken,  
No pathway that can thither lead in future time is taken.”

(BICKNELL).

“ Fursat shumar tariqa'e rindi, ki in nishan  
Chun rah-i-ganj bar hama kas ashkara nist.”

HAFIZ.

“ Reckon as plunder the path of profligacy. For this track  
Like the path to the hidden treasure is not evident to every one.”

CLARKE.

“ Fusurda manad yakhe k'an ba zir-i-saya buwad,  
Na did shi'shi'a'e aftab-i-tabanam ;  
Tabassum-i-rukh-i-khurshed har yakhe ki badid  
Bakhwish balad wa guyad ki ab-i-haiwanam.”

DIWAN-I-SHAMS-I-TABRIZ.

“ The ice that remains in the shade is frozen  
It saw not the brilliance of my glowing sun.  
All ice that has seen the smile of the sun's face  
Grows itself again, and says 'I am the water of life.' ”

(NICHOLSON).

“ Futada dar sar-i-Hafiz hawa'e chun tu shahi,  
Kamina banda'e khak-i-dar-i-tu budi kaj.”

HAFIZ.

“ A Shah no other than thyself aspiring Hafiz craves ;  
Oh ! were he in thy doorway's dust one of thy common slaves.”

BICKNELL.

“ Futad atish-i-subh dar sukhta  
Ba ek dam jahane shud afrukhta  
Tu gufte ki dar khatt-i-zangbar  
Za ek gusha nagah dar amad tatar.”

BOSTAN OF S'ADI.

“ The fire of the morning fell upon tinder  
A world became in a moment illumined  
Thou wouldst have said that in the country of Zangbar  
A Tartar had suddenly issued from a corner.”

CLARKE.

“ Gar anha ki mi danami kardami, niku sirat wa parsa budami.”

GULISTAN, chap. 2.

“ Had but my deeds been like my words, ah, then  
I had been numbered too with holy men.”

(EASTWICK).

“ Garat hawast ki mashuq nagsilad paiman,  
Nigah dar sar-i-rishta ta nigah darad.”

HAFIZ.

“ If it is thy desire that the Beloved should not break the covenant,  
Keep thy end of the thread that He may keep his end.”

(NICHOLSON).

"Gar az kuh giri wa na nihi ba jae,  
Saranjam kuh andar ayad za pae."

ANWAR-I-SUHEILI.

"Dig from a hill and nought return  
Thou soon that hill wouldest overturn." EASTWICK.

"Gar bad ast az wai 'itibar ma kun,  
War niku hast, i'timad ma kun."

JAMI BIBARISTAN 2.

"If she be bad, confide not in her  
And if she is good, trust her not." REHATSEK.

"Gar ba jae nanash andar sufra budi aftab,  
Ta qiyamat ruz-i-rushan kas na didi dar jahan."

S'ADI.

"If the sun upon his table-cloth instead of dry bread lay  
In all the world none would behold again the light of day."  
EASTWICK.

"Gar ba qiyas-i-fazl bagashti madar-i-charkh,  
Juz ba maqarr-i-mah nabudi maqar mara,  
Ni, ni, ki charkh wa dahr nadanand qadr-i-fazl,  
In gufta bud gah-i-jawani pidar mara."

NASIR-I-KHUSRAW.

"Were the turns of the wheel of fortune proportioned to worth alone  
O'er the vault of the lunar heavens would have been my abode and  
throne  
But no ! for the worth of wisdom is lightly esteemed in sooth  
By fickle fate and fortune as my father warned me in youth."  
E. G. BROWNE.

"Gar yakera tu kamran bini,  
Digrera dil az mujahida rish,  
Ruzake chand bash, ta bikhurad  
Khak maghz-i-sar-i-khiyal andish."

GULISTAN, chap. I.

"To-day thou markest one flushed with success  
Another sick with struggles against fate.  
Pause but a little while, the earth shall press  
His brains that did such plans erst meditate,"  
(EASTWICK).

"Gar gauhar-i-ta'atat nasiftam hargiz,  
Gard-i-gunah az chihra naraftam hargiz,  
Naummid niam az bargah-i-karmat,  
Zira ki yaki ra du na guftam hargiz."

OMAR KHAYYAM.

"No pearls of righteousness do I enlace,  
Nor sweep the dust of sin from off my face,  
Yet since I never counted one as two,  
I do not quite despair of heavenly grace."

(WHINFIELD).

"Gar hunare dari wa haftad 'aib,  
Dust na binad ba juz an yak hunar."

ANWAR-I-SUHEILI.

"Hadst thou one virtue, faults three-score and ten  
Nought but that virtue shines in friendship's ken."

EASTWICK.

"Gar gazandat rasad za khalq maranj,  
Ki na rahat rasad za khalq na ranj,  
Az khuda dan khilaf-i-dushman wa dust,  
Ki dil-i-har du dar tasarruf-i-ust;  
Garchi tir az kaman hamiguzarad,  
Az kamandar binad ahl-i-khirad."

GULISTAN, chap. 1.

"Art thou by creatures injured? do not grieve;  
None joy or pain from creatures e'er receive.  
Know that by God both friends and foes are given,  
Yes! for the hearts of both are swayed by heaven.  
What though the arrows from the bowstring fly,  
The wise well know the archer's agency." (EASTWICK).

"Gar hunarmand za aubash jafa'e binad,  
Ta dil-i-khwish niyazarad wa darham nashawad;  
Sang-i-bad gauhar agar kasae zarrin shikunad,  
Qimat-i-sang niafzayad wa zar kam na shawad."

GULISTAN, chap. 8.

"What if a vagabond on merit rail?  
Let not the spirits of the worthy fail  
A common stone may break a golden cup;  
Its value goes not down, the stone's not up."

EASTWICK.

"Gar in mudd'ai dust bishinakhte,  
Paikar-i-dushman na pardakhte."

BOSTAN OF S'ADI, chap. 4.

"If this claimant had known the Friend (God)  
He would not have engaged in contest with the enemy." (CLARKE).

"Gar jahan pishat buzurg wa be bandist,  
Pish qudrat zarra'e medan ki nist;  
In jahan khud khabs janiha shumast,  
Hin duvid an su ki sahara shumast."

JALALUDDIN RUMI.

"In man's esteem the world is vast without an end  
With Power Infinite compared, a grain of sand  
The world's around the soul a dismal prison den  
Arise! Escape! Regain the fields at large! Be men!" (REDBHOUSE).

“ Gar kase wasf-i-u za man pursad,  
 Be-dil az be-nishan che goyad baz?  
 Ashiqan kushtigan-i-m’ashuq and,  
 Bar na ayad za kushtigan awaz.”

GULISTAN (Preface).

“ If one His praise of me would learn,  
 What of the traceless can the tongueless tell?  
 Lovers are killed by those they love so well;  
 No voices from the slain return.” (EASTWICK).

“ Gar kutahi pae chubin maband  
 Ki dar chashm-i-tiflan numai buland.”

BOSTAN OF S’ADI, chap. 5.

“ If thou art small, fasten not on wooden feet,  
 That thou mayest in children’s eyes appear tall.”

CLARKE.

“ Gar kushi war jurm bakhshi,  
 Rue wa sar bar astanam;  
 Bandara farman nabashad  
 Har chi farma’i bar anam.”

GULISTAN, chap. 2.

“ Whether Thou wilt slay or spare me, at thy door my head I lay  
 To the creature will belongs not, Thy commandment I obey.”

(EASTWICK).

“ Gar man za mai maghana mastam, hastam,  
 War kafir wa gabar war but-parastam, hastam,  
 Har taifa baman gumane darand,  
 Man zani khudam chunanki hastam, hastam.”

OMAR KHAYYAM.

“ Am I a wine-bibber? What if I am?  
 A giaour or infidel? Suppose I am?  
 Each sect miscalls me but I heed them not,  
 I am my own, and what I am, I am.” (WHINFIELD).

“ Gar mara zar bakushtan dihad an yar-i-‘aziz  
 Ta na gu’i ki dar an dam gham-i-janam bashad;  
 Guyam az banda’e miskin chi gunah sadir shud,  
 K’u dil azurda shud az man? Gham-i-anam bashad.”

GULISTAN, chap. 2.

“ If that Loved One should say me cruelly  
 Thou shouldst not say, e’en then, I feared to die  
 I’d ask ‘What fault has thy poor servant done  
 ’Tis for thine anger that I grieve alone.” (EASTWICK).

“ Gar na bashad gandum mahbub nush  
 Chi burd gandum numa jau farush?  
 Pas magu k’in jumla dinha batiland  
 Batilan ba bu-i-haqq dam dil and;  
 Pas magu jumla khiyal ast wa zalal  
 Bi haqqat nist dar alam khiyal.  
 Darmiyan dalq-pushan yak faqir  
 Imtihan kun wa an ki haqq ast, an bigir.”

JALALUDDIN RUMI.

“ If wheat were not valued as sweet and good for food,  
 The cheat who shows wheat and sells barley would make no profit.  
 Say not then that all these creeds are false  
 The false ones ensnare hearts by the scent of truth.  
 Say not that they are all erroneous fancies  
 There is no fancy in the universe without some truth.  
 In the crowd of rag-wearers there is one faqir,  
 Search well and find out that true one.”

(WHINFIELD).

“ Gar nabudi ummid-i-rahat wa ranj,  
 Pae darwesh bar falak budi ;  
 War wazir az khuda bitarsidi,  
 Hamchunan k’az malik, malak budi.”

GULISTAN, chap. 1.

“ Could the holy darwish cease from worldly joy and sorrow,  
 On the sky his foot would be ;  
 And the vizier for himself angelic light would borrow,  
 Served he God as royalty.”

(EASTWICK).

“ Gar nabudi amr murr,  
 War nabudi khub wa zisht wa sang wa war,  
 War nabudi nafs wa Shaitan wa hawa,  
 War nabudi zakhm wa chalish wa dagha,  
 Pas ba che nam wa laqab khandi malik  
 Bandagan i khwish ra mantahik !  
 Chun ba gufti ‘ey sabur’ wa ‘ey halim’  
 Kai ba gufti ‘ey shuj’a’ wa ‘ey karim ? ”

JALALUDDIN RUMI.

“ If there were no bitter things,  
 And no opposition of fair and foul, stone and pearl,  
 And no lust or Satan or concupiscence,  
 And no wounds or war or fraud,  
 Pray, O destroyer of virtue, by what name and title  
 Could the King of kings address his slaves ?  
 How could He say ‘O temperate’ or ‘O meek one,’  
 Or ‘O courageous one’ or ‘O wise one.’ ”

JALALUDDIN RUMI.

“ Gar nashinad frishta’e ba div,  
 Wahshat amuzad wa khyianat wa riv ;  
 Az badan nekui niyamuzi,  
 Niyad za gurg pustin duzi.”

GULISTAN, chap. 8.

“ With demons did an angel take his seat,  
 He’d learn but terror, treason and deceit ;  
 Thou from the bad will nothing learn but ill  
 The wolf will ne’er the furrier’s office fill.”

(EASTWICK).

“ Gar niayad ba gush-i-raghbat-i-kas  
 Bar rasulan paiyam bashad wa bas.”

GULISTAN, chap. 8.

“ What though men hear not ? Messengers of heaven  
 Can but discharge their duty : and it is  
 To tell their message.”

(EASTWICK).

“ Gar parwani darakht-i-karm,  
 Bar-i-niknami khuri la-jarm,  
 Agar khud hamin surate chun tilism  
 Bi miri wa ismat bimirad chu jism.”

BOSTAN OF S'ADI, chap. 4.

“ If thou causest thyself to cherish the tree of liberality  
 Thou mayest assuredly enjoy the fruit of a good name.  
 But if thou art a mere semblance,  
 Thou wilt die, and thy name like thy body will die.”

(CLARKE).

“ Gar ranj pishat ayad wa gar rahat, ey hakim,  
 Nisbat makun baghair, ki inha khuda kunad.”

HAFIZ, ODE, 208.

“ Be misery thy portion here, O Sage, or be it bliss  
 Refer it not to other men : 'tis God who orders this.”

BICKNELL.

“ Gar ru-e-zamin ba jumla abad kuni,  
 Chandan nabud ki khatire shad kuni,  
 Gar banda kuni balutf azadera,  
 Bihtar ki hazar banda azad kuni.”

OMAR KHAYYAM.

“ Better to make one soul rejoice with glee,  
 Than plant a desert with a colony,  
 Rather one freeman bind with chains of love,  
 Than set a thousand prisoned captives free.”

(WHINFIELD).

“ Gar sang hama l'al-i-Badakhshan budi,  
 Pas qimat-i-l'al wa sang yaksan budi.”

GULISTAN, chap. 8.

“ Were each stone such ruby as is found in Badakhshanyan earth,  
 How then would the ruby differ from the pebble in its worth ? ”

EASTWICK.

“ Gar saru raft, narwan hast;  
 War lala namanad, yasmin hast.”

ANWAR-I-SUHEILI.

“ What, has the cypress perished ? but Narvan's flowers the eye still bless,  
 The tulips gaudy bloom is o'er, then mark the jasmine's loveliness.”

EASTWICK.

“ Gar shadi-i-khwishtan badan medani  
 K'asuda dilira ba ghami binshani,  
 Dar matam-i-aql-i-khwish bashi hama umr,  
 Medar musibat, ki 'ajab nadani.”

OMAR KHAYYAM.

“ O thou who for thy pleasure dost impart  
 A pang of sorrow to thy fellow's heart,  
 Go ! mourn thy perished wit and peace of mind  
 Thyself hast slain them, like the fool thou art.”

WHINFIELD.

“ Gar tu khwahi k'u tura bashad shakkar,  
 Pas u-ra az hashm-i-ashiqan nigar;  
 Mangar az hashm khudat an khub ra,  
 Bin ba hashm-i-taliban matlub ra.”

JALALUDDIN RUMI.

“ If you desire that God may be pleasing to you,  
 Then look at Him with the eyes of those that love Him.  
 Look not at that Beauty with your own eyes,  
 Look at that Object of desire with His votaries' eyes.”

(WHINFIELD).

“ Gar tu ra daya bitarsanad za ab  
 Tu matars wa sue darya an shitab,  
 Tu bate bar khushk wa bar tar zinda'i  
 Na chu murgh khana khana kanda'i.”

JALALUDDIN RUMI.

“ Though thy nurse may frighten thee away from water  
 Do thou fear not, but haste on into the ocean ;  
 Thou art a duck, and flourishest on land and water,  
 And dost not like a domestic fowl dig up the house.”

(WHINFIELD).

“ Gauhar-i-pak buwad jauhar-i-hishmat, lekin  
 Ba'amal kush, ki hishmat na ba asl wa nasabast.” HAFIZ, ODE, 104.

“ High birth may be a pearl of lustre, but let thine effort be  
 To rise by deeds. Distinct is greatness from birth and pedigree.”

BICKNELL.

“ Ghair-i-Haqq jan nabira yar nest  
 Ba qabul wa radd khalqash kar nest.”

JALALUDDIN RUMI.

“ The soul of the prophet cares for nought but God,  
 It has nothing to do with approving or disapproving His works.”

(WHINFIELD).

“ Ghalani 'ddharu bi wafri 'lghani falaisa li malun siwa 'irdhi.”

HITTAN.

“ Fortune has rent away my plenteous store,  
 Of all my wealth honour alone is left.” C. J. LYALL.

“ Ghali binafsi 'irfani biqimatiha,  
 Fasuntuha 'an rakhisi 'lqadri mubtadhali,  
 Wa 'adatu 'nnasli 'an yuzha bijauharihi  
 Wa laisa y'amalu illa fi yaday batali.”

AL TUGHRAI.

“ My soul from every tarnish free  
 May boldly vaunt her purity,  
 However keen, however bright,  
 The sabre glitter to the sight,  
 Its splendour's lost, its polish vain,  
 Till some bold hand the steel sustain.”

J. D. CARLYLE.

“ Ghalt wa sahw bar man wa tu rawast  
Bar jahan-i-afrin ghalt na rawad.”

ANWAR-I-SUHEILI.

“ Mistakes and faults may spring from thee and me ;  
In earth’s creator error cannot be.”

EASTWICK.

“ Ghame k’az pish-i-shadmani buri  
Bih az shadi k’az pasash gham khuri.”

GULISTAN, chap. 8.

“ Better feel sorrow ere we gladness know  
Than to be happy and then suffer woe.” (EASTWICK).

“ Gham-i-farzand wa nan wa jama wa qut  
Bazat arad za sirat-i-malkut.  
Hama ruz ittifaq misazam  
Ki bashab ba khudae pardazam,  
Shab, chu ‘aqd-i-namaz mibandam,  
Chi khurad bamdad farzandam.”

GULISTAN, chap. 2.

“ Care for thy sons, bread, raiment and support  
Will drag thy footsteps back from heaven’s court.  
All day I must the just arrangements make,  
To God at night myself in prayer betake.  
Night comes ; I would to prayer myself confine  
But think ‘ How shall my sons to-morrow dine ? ’ ”

(EASTWICK).

“ Gh m ma khur k’az in chaman shakh-i-gule pazhmurda shud,  
Rue nasrin taza ast, wa j’ad sambal tabdar.”

ANWAR-I-SUHEILI.

“ Grieve thou not thou in this garden branches of the rose are dead,  
Still the hyacinth curls its tresses, still the Nasrin lifts its head.”

EASTWICK.

“ Gham wa shadmani na manad wa lek  
Jaza’e ‘amal manad wa nam nek.”

BOSTAN OF S’ADI.

“ Grief and gladness remain not ; but the recompense of virtuous deeds  
and the memorial of a good name,—they remain.”

(FALCONER).

“ Ghani gar na bashi makun ‘itzirab  
Ki sultan na khwahad khiraj az kharab.”

PANDNAMA OF S’ADI.

“ If thou art not rich, be not disturbed,  
Since the king will not exact tribute from the desolate.”

GLADWIN.

“ Ghanimat dan wa mai khur dar gulistan  
Ki gul ta hafta’e digar nabashad  
Zaman-i-khush dili dar yab, dar yab,  
Ki da’im dar sadaf gauhar nabashad.”

HAFIZ ODE, 204.

“ Spend well thy time ; drink wine within the bower  
For when a week is gone, the flower is not ;  
Snatch, snatch the hour that glads the heart so well  
For the pearl always in the shell is not.”

BICKNELL.

“ Ghanimat shumar in girami nafas,  
 Ki bi murgh qimat na darad qafas ;  
 Makun ‘umr za‘i b’afsus wa haif,  
 Ki fursat aziz ast w’alwaqt saif.”

BOSTAN OF S’ADI, chap. 9.

“ Reckon this precious soul gain  
 For the cage, birdless, has no value ;  
 Waste not thy life in regret and sorrow  
 For opportunity is precious ; and time, a sword.”

(CLARKE).

“ Ghanira zar wa sim araish ast  
 Walekin bifaqar andar asaish ast.”

PANDNAMA OF S’ADI.

“ Gold and silver are the ornament of a rich man,  
 But in poverty there is rest.”

(GLADWIN).

“ Gharaz-i-naqshist k’az ma yad manad  
 Ki hasti ra na mi binam baqa’e  
 Magar sahib dile ruze barahmat  
 Kunad dar kar-i-darwishan dua’e.”

GULISTAN, Preface.

“ In short, since in no mundane thing I see  
 The signs impressed of perpetuity ;  
 This picture (the Gulistan) shall my sole memorial be ;  
 Perhaps hereafter for this pious task  
 Some man of prayer for me too grace shall ask.”

(EASTWICK).

“ Gharibe garat mast pish award,  
 Do paimana abast wa ek chumcha dugh ;  
 Gar az banda laghwai shunidi, maranj,  
 Jahan dida bisyar guyad darugh.”

GULISTAN, chap. 1.

“ Curds, which to thee a poor man brings, will prove  
 Water, two cups ; and buttermilk, one spoon.  
 Let not my idle tales thine anger move  
 For, from a traveller lies thou’lt hear full soon.”

(EASTWICK).

“ Gharq gashta aqlhae chun jabal,  
 Dar bahar wahm wa girdab khiyal ;  
 Kuhara hast z’in tufan fazuh,  
 Ku amani juz ki dar kishti Nuh ;  
 Z’in khiyal rahzan rahi ’lyaqin  
 Gasht haftad wa du millat z’ahl-i-din.  
 Mard u’lyaqin rast az wahm wa khyial  
 Mui abrura na miguyad hilal.”

JALALUDDIN RUMI.

“ Human reason is drowned like the high mountains  
 In the flood of illusion and vain imaginations.  
 The very mountains are overwhelmed by this flood,  
 Where is safety to be found save in Noah’s ark ?  
 By illusions that plunder the road of faith  
 The faithful have been split into seventy-two sects ;  
 But the man of conviction escapes illusion,  
 He does not mistake his eye-brow for the new moon.”

(WHINFIELD).

“ Ghawwas gar andisha kunad kam-i-nihang,  
 Hargiz na kunad durr-i-giran maya bachang.” GULISTAN, chap. 3.

“ At the ravening monster’s jaw should the diver pause and gasp  
 He’d ne’er hold the precious pearl, the bright pearl in his grasp.”  
 (EASTWICK).

“ Ghawwas-i-tura juz gil-i-shuraba na dadast,  
 Zira ki na didast az tu juz ki mu’ada ;  
 Ma’na talab az zahir-i-tanzil chu mardam  
 Khursand ma shu hamchu khar az qaul bawa.” NASIR-I-KHUSRAW.

“ A handful of salt-stained clay hath the diver offered to thee,  
 Because in thy heart he beheld but envy and enmity ;  
 Strive from the Outward Form from the Inward Sense to win  
 Like a man, nor rest content like an ass with a senseless din.”

E. G. BROWNE.

“ Ghazab az shu’alaha’e Shaitanast,  
 Aqibat mujib pashiman’ast.” ANWAR-I-SUHEILI.

“ Wraath is a flame from Satan that proceeds  
 And in the end it to repentance leads.” EASTWICK.

Ghazab chun nafs-i-tausin ra kunad garm,  
 ‘Inanash wa kash anja ta shawad narm.” ANWAR-I-SUHEILI.

“ When hot the champings of thy spirit wax  
 Pull back the reins until thy fury slacks.” EASTWICK.

“ Ghudhita bidarrina wa nash’ata fina  
 Faman ambaka annaka ibnu dhi’bi ?  
 Idha kana ’ttiba’a su’an  
 Falaitha binaf’in adabu ’ladibi.” GULISTAN, chap. 1.

“ Thou hast been nourished with our milk and grown up among us ;  
 Who informed thee then that thou art a wolf’s whelp ?  
 When the nature is a nature of evil,  
 Naught will the instruction of the teacher avail.” PLATTS.

“ Ghurub shams wa qamarra chira ziyan bashad ?  
 Tura ghurub numayad, wali shuruq bwad,  
 Lahad chu habs numayad, khalas-i-jan bashad.” DIWAN-I-SHAMSI-TABRIZ.

“ Why should setting be injurious to the sun and moon?  
 To thee it seems a setting, but 'tis a rising ;  
 Tho' the vault seems a prison, 'tis the release of the soul.”  
 (NICHOLSON).

“ Ghussa ma khur z'an ki shiqawat dar u'st,  
 Khashm faru khur ki halawat dar u'st ;  
 Sh'asha'e barq dar azurdan ast,  
 Qaida'e bahr faru khurdan ast ;  
 Sina'e darya na shawad pur ghubar  
 Garchi ki baran kunadash sangsar.”

ANWAR-I-SUHEILI.

“ Be not thou wroth for wroth doth grief contain  
 Swallow thy rage and 'twill be sweet to thee  
 The lightning flashes but to give men pain  
 But aye to swallow is thy wont, O sea,  
 And hence thy breast is ne'er with dust o'erspread,  
 Though showers descend all stone-like on thy head.”

EASTWICK.

“ Gile khushbue dar hammam ruze  
 Rasid az dast-i-mahbube ba dastam ;  
 Badu guftam ki mushki ya ambire,  
 Ki az bu'e dilawiz-i-tu mastam.  
 Bagufa 'Man gil-i-nachiz budam,  
 Wa lekin muddate ba gul nishastam.'  
 Kamal-i-hamnishin dar man asr kard,  
 Wagarna man haman khakam ki hastam.”

GULISTAN (Preface).

“ 'Twas in the bath, a piece of perfumed clay  
 Came from my loved one's hands to mine one day ;  
 'Art thou then musk or ambergris ?' I said,  
 'That by thy scent my soul is ravished ?'  
 'Not so' it answered, 'worthless earth was I,  
 But long I kept the rose's company.'  
 Thus near, its perfect fragrance to me came  
 Else I'm but earth, the worthless and the same.”

(EASTWICK).

“ Giraya kun ta badihan khandan shawi  
 Kin tazarra 'ra bar haqq qadraha'st  
 Wa an baha k'anja'st zarira kujast  
 Ey khusha chashme ki an giriyani-i-u'st  
 Wa ey humayun dil ki an buriyan-i-ust  
 Akhir har giraya'e ma khanda ast  
 Mard-i-akhir bin mubarak banda ast.”

JALALUDDIN RUMI.

“ Weep that at length thou may'st be of a smiling countenance,  
 For this lamentation hath great value with God ;  
 And the value which sorrow hath there, where else has it such ?  
 Happy the eye that thus weeps,  
 Noble the heart that thus burns,  
 In the end all our weeping shall be turned to smiles,  
 The man who considers the end is a blessed servant.”

KEENE.

“ Gui ‘arche khauf hirman ast pish,  
 Hast andar kahili an khauf bish ;  
 Hast dar kush ummidam beshtar  
 Daram andar kahili afzun khatar’  
 Pas chara dar din, ey bad-guman,  
 Damanat migirad an khauf ziyan ?  
 Ya na didi kahil in bazarha  
 Dar chi sudand ambiya wa auliya ?”

JALALUDDIN RUMI.

“ You say ‘ Although the fear of loss is before me,  
 Yet I feel greater fear in remaining idle.  
 I have a better hope through exerting myself  
 My fear is increased by remaining idle.’  
 Why then, O faint-hearted one in the matter of religion,  
 Are you paralysed by the fear of loss?  
 See you not how the traders in this market of ours  
 Make large profits, both apostles and saints ? ” WHINFIELD.

“ Gui mara ki ‘gauhar divan za atish ast,  
 Divan in zaman hama az gil mukhammarand.’ ” NASIR-I-KHUSRAW.

“ Thou sayest to me ‘ The essence of the devils is of fire ; the devils of  
 this age are fashioned from clay.’ ” E. G. BROWNE.

“ Gush dar, ey ahwal inha ra ba hush  
 Daru’e dida bikash az rah-i-gush  
 Bas kalam pak dar dilha’e kur,  
 Minayad, mi rawad ta asl-i-nur ;  
 W’an afsun div dar dilhae kajh,  
 Mirawad chun kafash kajh dar pae kajh.”

JALALUDDIN RUMI.

“ O man of double vision, hearken with attention,  
 Seek a cure for your defective sight by listening  
 Many are the holy words that find no entrance  
 Into blind hearts but they enter hearts full of light.  
 But the deceits of Satan enter crooked hearts  
 Even as crooked shoes fit crooked feet.” WHINFIELD.

“ Gush-i-tu du dadand zaban-i-tu yake  
 Y’ane ki du bishnu, wa yake pish magu.”

HAFIZ.

“ Two years and but a single tongue  
 By nature’s law to man belong ;  
 The lesson she would teach is clear,  
 ‘ Repeat but half of what you hear.’ ”

(ASIATIC JOURNAL).

“ Gush kun az man in nukta’e khush  
 Ki manad ast dar gusham az nukta danan,  
 Ki har k’u kashad tigh-i-na-mihrbani  
 Shawad kushta’e tigh-i-na-mihrbanan.” JAMI, BIHARISTAN, chap. 2.

“ Learn this good saying which I heard from those who know wise saws :  
 ‘ Who draws the unrighteous sword, will be slain by the sword of the  
 unrighteous.’ ” (REHATSEK).

“ Gush tawanad ki hama umr wai  
 Nashnawad awaz-i-daf wa chang wa nai ;  
 Dida shikibad za tamasha'e bagh,  
 Bi gul wa nasrin basar ayad dimagh ;  
 Gar na buwad balish agandah par  
 Khwab tawan kard hajar zir-i-sar ;  
 Wa in shikam bi-hunar pich pich,  
 Sabr na darad ki basazad ba hich.”

GULISTAN, chap. 3.

“ The ear may never through one's life  
 Hear sound of tabor, lute, or fife,  
 The eye abstain from floral show  
 The brain the rose's scent not know :  
 Though pillow'd not on down, the head  
 May on a stone find sleep instead,  
 But this vile belly base and dull  
 Will never rest until its full.” (EASTWICK).

“ Guyand 'ishq chist,' bigu 'tark-i-ikhtiyar'  
 Har k'u za ikhtiyar narast, ikhtiyar nest.” DIWAN-I-SHAMS-I-TABRIZ.

“ They say ‘ What is love ? ’ Say ‘ renunciation of will ’  
 Whoso has not escaped from will, no will has he.” (NICHOLSON).

“ Gufta ki kist bar dar, guftam kamin ghulamat ;  
 Gufta che kar dari, guftam miha salamat ;  
 Gufta ki chand rani, guftam ki ta bikhwani ;  
 Gufta ki chand jushi, guftam ki ta qiyamat.”

DIWAN-I-SHAMS-I-TABRIZ.

“ He said ‘ Who is at the door ? ’ Said I ‘ Thy humble servant.’  
 He said ‘ What business have you ? ’ Said I ‘ Lord, to greet thee.’  
 He said ‘ How long will you push ? ’ Said I ‘ Till thou call.’  
 He said ‘ How long will you glow ? ’ Said I ‘ Till resurrection.’ ” (NICHOLSON).

“ Guftam ki dila mubarakat bad  
 Dar halqa'e ashiqan rasidan,  
 Z'an sue nazar nazara kardan  
 Dar kucha'e sinaha duwidan.”

DIWAN-I-SHAMS-I-TABRIZ.

“ ‘ Oh heart,’ said I, ‘ may it bless thee  
 To have entered the circle of lovers,  
 To look beyond the range of the eye  
 To penetrate the windings of the bosom.’ ” (NICHOLSON).

“ Guft an nasih nikhwah  
 Bigush-i-dil an sitamgarah shah,  
 Ki az zulmat-i-zulm andisha kun,  
 Pai azmun ‘adl ra pisha kun,  
 Agar adalat az zulm niayad farih,  
 Digar barah dar rah-i-zulm nih.”

JAMI, BIHARISTAN, chap. 3.

“ Well did that kind adviser say  
 To the heart of a tyrannic king :  
 ‘ Be on thy guard of the darkness of tyranny,  
 Practise justice for an experiment,  
 If justice does not pay better than tyranny  
 Thou mayest again oppression try.’ ” (REHATSEK).

“ Guftan az zambur bi hasil buwad  
 Ba yake dar umr-i-khud na khurda nish ;  
 Ta tura hale nabashad hamchu man  
 Hal-i-ma bashad tura afsana pish ;  
 Suz-i-man ba digare nisbat ma kun,  
 U namak bar dast bar dast wa man ba ‘uzu rish.’ ”

GULISTAN, chap. 5.

“ Of the hornet’s wound  
 What reck they who did never feel  
 Its sting. Till fortune shall bring round  
 Thy woes to thee, they will but seem  
 The weak illusions of a dream.  
 Do not my sufferings confound  
 With those of others. Canst thou deem  
 One holding salt can tell the pain of him  
 Who has salt rubbed upon his wounded limb ? ”

EASTWICK.

“ Guft ‘ Atfal manand in auliya,  
 Dar gharibe fard az kar wa kiya ;  
 Az barae imtihan khwar wa yatim,  
 Lekin andar sar manam ba u nadim ;  
 Pishat dar jumla ‘asmatha’e man,  
 Guya hastand khud ajza’e man.”

JALALUDDIN RUMI.

“ He saith ‘ These saints are My children  
 Though remote and alone and away from their Lord.  
 For their trial they are orphans and wretched  
 Yet in love I am ever holding communion with them.  
 Thou art backed by all My protection,  
 My children are as it were parts of Me.’ ” (WHINFIELD).

“Guft ba Daud paighambar khuda'e,  
 Kamat khudra bigu ey nik rae  
 Gar ‘Ajam chun badshahan awarand,  
 Nam ishan juz ba niki kam barand ;  
 Garchi bud atish-parasti din ishan  
 Bud ‘adl wa rasti ishan  
 Qarnaha za ishan jahan m'amur bud  
 Zulmat-i-zulm az raiya dur bud.  
 Bandagan farigh za gham farsudagi  
 Dashtand az adl ishan sudagi.”

JAMI (SALAMAN AND ABSAL).

“ God said to the Prophet David  
 ‘David, speak, and to the challenge  
 Answer of the faith within thee.  
 Even unbelieving princes  
 Ill-reported if unworthy  
 Yet, if they be just and righteous,  
 Were their worship of the fire,  
 Even these unto themselves  
 Reap glory and redress the world.’ ”

(E. FITZGERALD).

“Guft dar gush-i-gul wa khandanash kard,  
 Guft ba sang wa ‘aqiq-i-kanish kard.  
 Guft ba jism ayate ta jan shud u  
 Guft ba khurshid ta rukhshan shud u,  
 Baz dar gushash damad nukta makhauf  
 Dar rukh khurshid uftad sad kasuf.”

JALALUDDIN RUMI.

“ He speaks to the rose’s ear and causes it to bloom,  
 (He speaks to the stone and it becomes a jewel of the mine),  
 He speaks a spell to body and it becomes soul,  
 He speaks to the sun and it becomes a fount of light  
 Again in its ear He whispers a word of power  
 And its face is darkened as by a hundred eclipses.”

(WHINFIELD).

“Guft ‘ey yaran haqqam ilham dad  
 Bar zaifira qawi rai uftad  
 Anchi haqq amukht mar zambur ra  
 An na bashad sher ra wa gur ra  
 Khanaha sazad pur az halwa tar  
 Haqq bar u an ilmra bikushad dar,  
 Anchi haqq amukht kirm pilara  
 Hich pili danad an gun hila ra.””

JALALUDDIN RUMI.

“ He said ‘O friends, God has given me inspiration  
 Oftentimes strong counsel is suggested to the weak,  
 The wit taught by God to the bee  
 Is withheld from the lion and the wild ass.  
 It fills its cells with liquid sweets,  
 For God opens the door of this knowledge to it.  
 The skill taught by God to the silkworm  
 Is a learning beyond the reach of the elephant.”

(WHINFIELD).

“ Guft-i-alim ba gush-i-jan bishnau  
 War namanad ba guftanash kardar,  
 Batilast an ki mudd'ai guyad  
 Khuftara khufta kai kunad bedar?  
 Mard bayad ki girad andar gush  
 War nawishtast pand bar diwar.”

GULISTAN, chap. 2.

“ Heed thou well the wise man's warning  
 Though his acts his words belie ;  
 Futile is the objector's scorning  
 'Sleepers ope not slumber's eye.'  
 Heed then well the words of warning  
 Though on a wall thou them descry.”

(EASTWICK).

“ Guft Laile ra khalifa k'an tu'i  
 K'az tu Majnun shud parishan wa ghawi?  
 Az digar khuban tu afzun nesti  
 Guft khamush chun tu Majnun nesti,  
 Dida'e Majnun agar budi tu-ra,  
 Har du 'alam be khatar budi tu-ra.”

JALALUDDIN RUMI.

“ The khalifa said to Laila ‘Art thou really she  
 For whom Majnun lost his head and went distracted ?  
 Thou art not fairer than many other fair ones.’  
 She replied, ‘Be silent ; thou art not Majnun !  
 If thou hadst Majnun's eyes,  
 The two world's would be within thy view.”

WHINFIELD.

“ Guft paighambar 'Ali ra 'k'ai Ali  
 Sher haqqi pahlawani pur dili,  
 Lek bar sheri makun ham 'itimid  
 Andar aur saya-e-nakhl ummid  
 Andar aur saya-e-an aqile  
 Kas natanad burd az rah naqile  
 Zill-i-u andar zamin chun kuh-i-Qaf,  
 Ruh-i-u Simurgh bas ala tawaf  
 Gar baguyam ta qiyamat n'at-i-u  
 Hich anra muqatt'a wa ghayat maju  
 Dar bashar rupush gardast aftab,  
 Fahm kun wa Allah alim bi' sawab.”

JALALUDDIN RUMI.

“ The Prophet said to Ali ‘ O Ali  
 Thou art the Lion of God, a hero most valiant ;  
 Yet confide not in thy lion-like valour  
 But seek refuge under the palm-trees of the truth  
 Come under the shadow of the Man of Reason,  
 Thou canst not find it in the road of the traditionists.  
 His shadow on earth is as that of Mount Qaf,  
 His spirit is as a Simurgh soaring on high.  
 Were I to tell his praises till the last day  
 My words would not be too many nor admit of curtailment ;  
 That sun is hidden in the form of a man  
 Uunderstand me. Allah knows the truth.’’      (WHINFIELD).

“ Guft paighambar ki Haqq farmuda ast  
 Man na ganjam hich dar bala wa past  
 Dar zamin wa asman wa ‘ arsh niz  
 Man na ganjam, in yaqin dan, ey ‘ aziz ;  
 Dar dil-i-mumin biganjam, ey ‘ ajab,  
 Gar mara ju’i, dar an dilha talab.”

JALALUDDIN RUMI.

“ The Prophet said that God has declared,  
 ‘ I am not contained in aught above or below,  
 I am not contained in earth or sky or even  
 In highest heaven, know this for a surety, O beloved,  
 Yet am I contained in the believer’s heart,  
 If ye seek Me, search in such hearts.’’      WHINFIELD.

“ Gul ni’mati’st hidaya fリストada az bihisht,  
 Mardum karimtar shavad andar na’im-i-gul,  
 Ey gul-furush ! gul chi firushi barayi sim  
 W’az gul azistar chi sitani bi-sim-i-gul.”

KISA’I.

“ A heaven-sent gift and blessing is the rose  
 Its grace inspireth aspirations high  
 Oh flower girl, why the rose for silver sell ?  
 Or what more precious with its price can buy ?

E. G. BROWNE.

“ Gul raft za bagh khar wa khas ra chi kunam ?  
 Shah nest bashahr, dar asas ra chi kunam ?  
 Khuban qafsand, husn wa khubi tote,  
 Tote chu parid, qafs ra chi kunam ?”

JAMI, BIHARISTAN, chap. 5.

“ The rose has left the garden, of what use are the thorns ?  
 The shaw is not in the town, of what use is his retinue ?  
 Belles are the cage, beauty and attraction the parrot,  
 When the parrot has fled, of what use is the cage ?”

REHATSEK.

“ Gurgi wa sagi kam kun ta mihr-i-shaban bini.”

DIWAN-I-SHAMS-I-TABRIZ.

" Cease to behave as wolves and dogs that you may experience the Shepherd's love." (NICHOLSON).

" Guzar gah koran wa pandast gush  
Bi buhtan wa batil shunidan makush."

BOSTAN OF S'ADI, chap. 8.

" The ear is the thoroughfare for the Koran and counsel  
Strive not to listen to calumny and falsehood." (CLARKE).

" Habatat 'ilaika mina 'lmahalli 'larfa'  
Waraqau dhatu taazzuzin wa tamannu'i  
Mahjubatun 'an kulli muqlati 'arifin  
Wa hia 'llati safarat wa lam tatabarq'a.  
Wasalat 'ala kurhin 'ilaika wa rubbama  
Karihat firaqaka wa hia dhatu tafajju'i."

AVICENNA.

" It (the soul) descended upon thee from the lofty station, a dove rare  
and uncaptured, curtained from the eyes of every creature; yet 'tis it  
which is manifest and never wore a veil. It came to thee unwillingly and  
it may perhaps be unwilling, although it complain of its sufferings, to  
leave thee." DE SLANE.

" Hadis-i-dust naguyam magar bahazrat-i-dust  
Ki ashna sukhan-i-ashna nigah darad."

HAFIZ, ODE, 146.

" News of a friend but to a friend I tell  
The bosom's thoughts the bosom's friend keeps well."

BICKNELL.

" Hafidh 'ala taqwā 'llahi wa khaufhi  
Litanjua mimma yuttaqa min 'iqabihī  
Wa la talhu 'an tadhkari dhumbik, w'abkihi  
Bidam'in yudhahi 'lwabla hala masabihi"

" Keep to the fear of God and the dread of Him that thou may'st escape  
from His punishment which is to be feared.  
Neglect not, call to mind thy sin, but weep for it with tears that shall be  
like the rain-flood at its pouring." (CHENERY).

" Hafiz madar ummid-i-farah z'in madar-i-kaun,  
Darad hazar 'aib wa na darad tafazzuli."

HAFIZ, ODE 528.

" From life's home, O Hafiz, what joy can be won?  
Defects it has thousands, but excellence none." BICKNELL.

" Haif ast ki dar zumra mardan bashad nam  
An ra ki haqq-i-suhabat-i-yaran nashinasad."

ANWAR-I-SUHEILI.

" One who is blind to friendship's rights, 'twere shame  
To mention in the rank of men his name." EASTWICK.

“ Hakimera kard shagirde suwal  
 K ‘ey munhadis kist farzand halal?’  
 Guft ‘k’an k’u ‘aqibat gardad shabih  
 Ba pidar, gar ba khirad ast wa gar safih ;  
 Chand ruze gar na manad ba pidar,  
 Aqibat khudra rasanad ba pidar.”

JAMI, SALAMAN AND ABSAL.

“ A disciple asked a master  
 ‘ By what token should a father  
 Vouch for his reputed son ? ’  
 Said the Master ‘ By the stripling  
 Howsoever late or early,  
 Like to the reputed father,  
 Growing, whether wise or foolish.’ ”

E. FITZGERALD.

“ Hakim guft ki taqdir sabiq ast, wale  
 Bahich hal tu tadbir-i-khud faru magzar ;  
 Ki gar muwafiq hukm-i-qazast tadbirat  
 Ba kam-i-dil shawi, az kar-i-khwish barkhurdar.”

ANWAR-I-SUHEILI.

“ ‘ True ’ said the wise man ‘ fate preceeds, but still  
 Neglect in no case thine own plans for should  
 Thy counsels coincide with the high will  
 Of destiny then thine own actions would secure thee fruit to thy heart’s  
 wish.’ ”

(EASTWICK).

“ Hal nunabbi ‘ukum bi'l 'akhsarina 'a'malan 'alladhina dhalla  
 sa'iuhum fl'haiyati' dduniya wa hum yahsabuna 'annahum yuhsin-  
 una sun'an, aula'ika kafaru bi'ayati rabbihim wa liqa'ihi.”

KORAN, chap. 18.

“ Shall we tell you who they are that have lost their labour most ?  
 Whose aim in the present life hath been mistaken, and that deem that  
 what they do is right ? They are those who believe not in the signs of the  
 Lord or that they shall ever meet Him.”

(RODWELL).

“ Halaka 'nnasu haulahu 'atashan  
 Wa huwa saqin yara wa la yasqi.”

GULISTAN, chap. 2.

“ Men perished around him of thirst  
 And he was a cup-bearer who saw and would not give to drink.”

(PLATTS).

“ Hama yar-i-tu az bahr tarashand  
 Pae luqma hawadar-i-tu bashand ;  
 Chu malat kahad az mihr-i-tu kahand  
 Ziyamat bahri sud-i-khwish khwahand ;  
 Az in mushtti rafiqan riyai  
 Buridan bihtar ast az ashnai.”

ANWAR-I-SUHEILI.

“ Thy friends are all on parings set  
 Each loves thee for what he can get ;  
 As thy wealth fails thee, love grows less  
 For their own ends thy fall they'd bless ;  
 From such a band of false allies  
 To part, nor call them friends, were wise.”

EASTWICK.

“ Ham chunan dar fikr-i-an baitam ki guft  
 Pilbani bar lab-i-darya'e Nil ;  
 Zir-i-payat gar badani hal-i-mur,  
 Hamchu hal-i-tust zir-i-pa'e pil.”

“ Just thus that couplet I recall, which said  
 On the Nile's bank he of the elephant :  
 ‘Wouldst thou know what the ant feels neath thy tread  
 Think if on thee my beast its foot should plant !’”

“ Hamchu sange k'u shawad kul l'al nab,  
 Pur shawad u az sifat-i-aftab ;  
 Wasf an sangi na manad andar u  
 Pur shawad az wasf-i-khur u pusht ru.”

JALALUDDIN RUMI.

“ As a stone which is changed into a pure ruby  
 Is filled with the bright light of the sun,  
 In that stone its own properties abide not  
 It is filled with the sun's properties altogether.”

WHINFIELD.

“ Ham khuda khwahi, ham dunya dun,  
 In muhal ast, in khiyal ast, in junun.”

JALALUDDIN RUMI.

“ You wish to have both God and the base world together,  
 This is impossible, ridiculous and mad.”

“ Hangam-i-sabuh ey sanam-i-farrukh pai  
 Bar saz taranae wa pish awar mai,  
 K'afgand bakhak sad hazaran Jam wa Kai  
 In amadan-i-Tir mah wa raftan Dai.”

OMAR KHAYYAM.

“ Angel of joyful foot ! the dawn is nigh  
 Pour wine and lift thy tuneful voice on high,  
 Sing how Jamsheds and Khosraus bit the dust  
 Whelmed by the rolling months from Tir to Dai.”

(WHINFIELD).

“ Haqq firlstad ambiyara bahri in  
 Ta juda gardad za ishan kufr wa din ;  
 Mumin wa kafir, Mussalman wa Jahud  
 Pish az ishan jumla yakssan namud.”

JALALUDDIN RUMI.

“ God sent the prophets for this purpose  
 Namely to sever infidelity from faith,  
 Infidel and faithful, Mussalman and Jew,  
 Before the prophets came, seemed all as one.” WHINFIELD.

“ Haramash buwad n’imat-i-badshah  
 Ki hangam-i-fursat na darad qarar ;  
 Majal-i-sukhan ta nabini za pesh  
 Ba behuda guftan mabar qadr-i-khwish.”

GULISTAN, chap. 1.

“ Let him not hope kings’ favours who omits  
 To watch the moment which his prayer befits.  
 Till thou observest the just time for speech  
 Do not by useless words thy cause impeach.”

(EASTWICK).

“ Haram dar pishat wa harami dar pas ; agar rafti burdi, agar  
 khufti, murdi.”

GULISTAN, chap. 2.

“ The sanctuary is before thee, and the robber behind : if thou goest on  
 thou wilt obtain thy object ; if thou sleepest, thou wilt die.”

EASTWICK.

“ Har an dushman ki ba way ahsan kuni dust gardad magar nafs  
 ki chandan ki madara bish kuni mukhalifat ziyadat kunad.”

(GULISTAN, chap. 7).

“ Every enemy on whom thou conferrest favours becomes a friend save  
 lust, whose hostility increases the more thou dost gratify it.”

(EASTWICK).

“ Har an kas ki dar band-i-hirs uftad  
 Dihad khirman zindagani babad.”

PANDNAMA OF S’ADI.

“ Whosoever falleth into the prison of avarice  
 Giveth the harvest of life to the winds.”

GLADWIN.

“ Har anki tukhm-i-badi kisht wa chashm-i-niki dasht  
 Dimagh behuda pukht wa khiyal-i-batil bast ;  
 Za gush pumba birun ar wa dad-i-khalq bidih,  
 Wa gar tu mina dihi dad, ruz-i-dadi hast.”

GULISTAN, chap. 1.

“ Who sows ill actions and of blessing dreams  
 Fosters vain phantasies and idly schemes ;  
 Unstop thy ears, thy people’s wants relieve  
 If not, a day shall come when all their rights receive.”

(EASTWICK).

“ Har atish ki dast-i-qaza bar farukht  
 Hama fikr wa tadbirhara basukht.”

ANWAR-I-SUHEILI. ]

“ When fate’s hand the mighty flame has lit,  
 All thought, all counsel is consumed in it.”

EASTWICK.

“ Har bala’e k’az asman ayad  
 Garchi badigare qaza bashad  
 Bazamin narasida mi-guyad  
 Khana’e Anwari kuja bashad.”

(ANWARI).

" No sooner does any calamity coming from the sky reach the ground,  
than it asks, although it be destined for someone else, 'Where is the house  
of Anvari ?'" (KUKA).

" Har chand ki rang wa bu-e-zebast mara  
Chun lala rukh wa chu sar wa balast mara  
M'alum nashud ki dar tarabkhana-e-khak  
Naqqash-i-man az bahr-i-chi arast mara."

OMAR KHAYYAM.

" What though 'tis fair to view, this form of man  
I know not why the heavenly Artisan  
Hath set these tulip cheeks and cypress forms  
To deck the mournful walls of earth's divan."

WHINFIELD.

" Har char unsur and dar in digh ham bajush  
Na khak bar qarar wa na nar wa nam wa hawa;  
Gah khak dar libas-i-giya rafta az hawas;  
Gah ab khud hawa shuda az bahr-i-in wala  
Az rah-i-ittihad shuda ab atishi  
Atish shuda za'ishq hawa ham dar in faza."

DIWAN-I-SHAMS-I-TABRIZ.

" All the four elements are seething in this cauldron (the world)  
None is at rest, neither earth nor fire nor water nor air  
Now earth takes the form of grass on account of desire  
Now water becomes air for the sake of this affinity,  
By way of unity water becomes fire  
Fire also becomes air in this expanse by reason of love."

(NICHOLSON).

" Har chi girad 'illate illat shawad,  
Kufr girad kamil, millat shawad."

JALALUDDIN RUMI.

" Whatever a sick man eats is a source of sickness ;  
But if a saint imbibe infidelity, it becomes faith."

WHINFIELD.

" Har chi za ghaib ast be'aib ast."

PERSIAN PROVERB.

" What the Unseen sends us cannot have defect."  
(EASTWICK).

" Har dam az 'umr mirawad nafsi  
Chun nigah mikunam, namanad basi ;  
Ey ki panjeh raft wa dar khabi,  
Magar in panj ruz daryabi."

GULISTAN, (Preface).

" One breath of life each moment flies  
A small remainder meets my eyes.  
Sleeper ! whose fifty years are gone  
Be these five days at least thine own." (EASTWICK).

“ Har dil ki dar u nur-i-muhabbat basarisht  
 Gar sakin-i-musjid ast wa gar za ahl-i-kanisht  
 Dar daftar-i-ishq har ki ra nam nawisht  
 Azad az duzakh ast wa farigh za bihisht.”

OMAR KHAYYAM.

“ Hearts with the light of love illumined well  
 Whether in mosque or synagogue they dwell,  
 Have their names written in the book of love  
 Unvexed by hopes of heaven or fears of hell.”

(WHINFIELD).

“ Har du gun zambur khurdand az mahal  
 Lek shud z'in nish z'an digar 'asal  
 Har du gun ahu giya khurdand wa ab  
 Z'in yake sargin shud, wa z'an mushk nab,  
 Har du nai khurdand az ek abkhur  
 In yake khali wa an pur az shakar.”

JALALUDDIN RUMI.

“ Both sorts of bee (*i.e.* bee and wasp) draw nourishment from one place  
 but from this comes the sting and from that other the honey.  
 Both sort of deer feed on the same grass and water ; by this only dung is  
 produced, by that pure musk.  
 Both reeds (the common reed and the sugar-cane) are fed from one  
 source ; this one is hollow, while that one is full of sugar.”

E. G. BROWNE.

“ Hargiz na mirad an ki dilash zinda shud ba ishq  
 Sabast bar jarida'e 'alam dawam-i-ma.”

HAFIZ ODE, 3.

“ He whose soul by love is quickened never can to death be hurled,  
 Written is my life immortal in the records of the world.”

(BICKNELL).

“ Har ki aib-i-digaran pish-i-tu aurad wa shumard,  
 Bi-guman aib-i-tu pish-i-digaran khwahad burd.”

GULISTAN, chap. 2.

“ They who the faults of others bring to you  
 Be sure they'll bear to others your faults too.”

(EASTWICK).

“ Har ki ain-i-zulm pish nihad  
 Band ba dast wa pa'e khwish nihad ;  
 Chand ruze agar sar afrasad  
 Dahrash akhir za pa dar andazad.”

ANWAR-I-SUHEILI.

“ They who have chosen an unjust career  
 Do gyves on their own hands and feet impose  
 What though they should some days their heads uprear  
 Yet fortune in the end all such o'erthrows.”

EASTWICK.

“ Har ki amad 'imarat-i-nau sakht  
 Raft wa manzil badigari pardakht  
 Wa an digar pukht hamchunin hawase  
 Wa in imarat basar naburd kase.”

GULISTAN (Preface).

“ Each comer a new house erects  
 Departs,—the house its lord rejects.  
 The next one forms the same conceit  
 This mansion none shall ere complete.” (EASTWICK).

“ Har ki asudagi wa rahat just  
 Dil khud ra za bakht shad na kard ;  
 Wa anki tarsid az jafa'e khamar  
 Qadah bada'e murad nakhurd.”

ANWAR-I-SUHEILI.

“ Those easy souls who venture nought  
 Ne'er their hearts gladden with success  
 Who fear the revel's after-thought  
 With vinous aches and throbings fraught  
 Ne'er drain the bowl of happiness.” EASTWICK.

“ Har ki ba pulad bazu panja kard  
 Sa'id-i-simin-i-khudra ranja kard ;  
 Bash ta dastash babandad ruzgar  
 Pas bakam-i-dustan maghzash birar.”

GULISTAN, chap. 1.

“ He that has grappled with a hand of steel  
 Will in his silver arm the anguish feel ;  
 Wait thou till fortune shall his hand restrain  
 Then at thy will, thou mayest thy foeman brain.”  
 (EASTWICK).

“ Har'ki dar asl bad nihad uftad  
 Hich neki az u madar ummed,  
 Z'anki hargiz ba jihad natawan sakht  
 As kalaghsiyah baz sufld.”

ANWAR-I-SUHEIL.

“ Expect no trace of goodness in the man  
 Who from the outset is by nature bad,  
 For by no efforts of thy making can  
 A white hawk from a dingy crow be had.”

EASTWICK.

“ Har ki faryad-ras-i-ruz-i-musibat khwahad,  
 Gu dar ayyam-i-salamat bi jawanmardi kush ;  
 Bandae khalqa ba gush ar nanawazi birawad  
 Lutf kun, lutf ki big'anah shawad khalqa ba gush.”

GULISTAN, chap. 1.

“ He who in adversity would succour have  
 Let him be generous while he rests secure.  
 Thou that reward'st him not, wilt lose thy slave  
 Though wearing now thy ring.\* Wouldst thou secure  
 The stranger as thy slave, to him be kind  
 And by thy courtesy enslave his mind.”

EASTWICK.

\* The ring in the ear is the badge of servitude in the East.

'Har ki 'ilm shud ba sakha wa karm;  
 Band nashayad ki nihad bar daram  
 Nam-i-nekui chu birun shud bikui  
 Dar natawani ki bi bandi birui."

GULISTAN, chap. 7.

" Whom mankind with the name of 'generous' grace  
 Must on his dirhems no restrictions place ;  
 When our good fame pervades the public street,  
 We must no suitor with denial meet." EASTWICK.

" Har ki iman tura kandan wa pawiastan guft  
 Bayad an qaul pasandida az u bipasandi ;  
 Hasil m'ana an kandan wa pawiastan chist ?  
 Yane az khalq kani dil, bakhuda pawiandi."

JAMI, BEHARISTAN, chap. 1.

" Whoever told thee that faith is 'to dig up and unite,'  
 Thou must approve of his laudable definition.  
 What is the meaning of to uproot and to join ?  
 It is to sever thy heart from creatures, and unite it to the Creator."

REHATSEK.

" Har ki mazrui-i-khud khurad bi khawid,  
 Waqt-i-kirmanash khusha bayad chid  
 Pand-i-Saadi ba gush-i-dil bishnau  
 Rah chunin ast, mard bash, wa birau."

GULISTAN, Preface.

" Who eat their corn while yet 'tis green,  
 At the true harvest can but glean.  
 To Saadi's counsel let thy soul give heed,  
 This is the way, be manful and proceed." (EASTWICK).

" Har kira bashad za sina fath bab  
 U za har zarra bibinad aftab."

JALALUDDIN RUMI.

" He, the door of whose breast has been opened, sees the sun reflected  
 in every atom."

" Har kira jama parsa bini  
 Parsa dan wa nik mard angar ;  
 War nadani ki dar nihanash chist  
 Muhtasibra darun-i-khana chi kar ?"

GULISTAN, chap. 2.

" When thou dost one in saintly vestments find  
 Doubt not his goodness or his sanctity.  
 What though thou knowest not his inmost mind  
 Not within doors need the policeman pry." (EASTWICK).

" Har kira jah wa daulatast wa badan  
 Khatir khasta dar nakhwahad yaft ;  
 Khabarash dih ki hich daulat wa jah  
 Basara'e digar nakhwahad yaft."

GULISTAN, chap. 8.

“ Tell those to whom rank, wealth are given  
 Who care not for the sons of pain,  
 That in the bright abodes of heaven  
 They neither wealth nor rank will gain.”

EASTWICK.

“ Har ki ra khwabgah akhir bada mushti khakast,  
 Gu ‘chi hajat ki bar aflak kashi aiwan ra?”

HAFIZ ODE, 7.

“ As earth, two handfuls yielding, shall thy last couch supply,  
 What need to build thy palace aspiring to the sky.”

BICKNELL.

“ Har ki tigh-i-sitam kashad birun  
 Falakash ham badan birizad khun.”

ANWAR-I-SUHEILI.

“ Whoever dares unsheathe the tyrant’s sword  
 Blood will for that from heaven on him be poured.”

EASTWICK.

“ Har muhal az dast-i-u mumkin shawad  
 Har harun az bim-i-u sakin shawad.  
 Akma wa abras chi bashad murda niz,  
 Zinda gardad za afsun-i-an aziz.  
 Kamtarin karash bahar ruz an buad  
 K’u sih lashkar ra rawana mikunad.”

JALALUDDIN RUMI.

“ Impossibilities are possible to Him,  
 The stubbornest is docile when His will curbs whim,  
 The blind from birth, the leper, e’en the dead arise  
 Whole, sound, whene’er the Omnipotent ‘Come forth !’ but cries.  
 His smallest daily toil, a work-like pleasure still,  
 Is to send forth three armies, bound to work His will.”

(REDHOUSE).

“ Har nafas awaz-i-ishq mirasad az chap wa rast  
 Ma ba falak mi-rawem ‘azm-i-tamasha kirast.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Every moment the voice of Love is coming from left and right  
 We are bound for heaven ; who has a mind to sight-seeing ?”

(NICHOLSON).

“ Har naqshra ki didi jinsash za lamakanast,  
 Gar naqsh raft gham nest, aslash chu jawidanast,  
 Har surate ki didi, har nuqta ki shunidi,  
 Bad-dil mashu ki raft zira na an chunanast.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Every form you see has its archetype in the placeless world,  
 If the form perished, no matter, since its original is everlasting,  
 Every fair shape you have seen, every deep saying you have heard,  
 Be not cast down that it perished, for that is not so.”

(NICHOLSON).

"Har nuqta k'ayad az lab wa dandan chu gauhar ist  
 Khush an ki sakht ganj-i-gauhar darj sina ra." JAMI, BIHARISTAN.

" Every maxim uttered by the mouth and teeth is a jewel,  
 Happy is he who has made of his breast a casket of jewels."

REHATSEK.

" Har zarra ki dar ru-e-zamini buzast  
 Khur shezarkhi zuhra jabini buzast  
 Gard az rukh-i-naznin bazaram fishan  
 K'an ham rukh wa zulf-i-naznini buzast."

OMAR KHAYYAM.

" Each grain of dust that on the ground is shed  
 Was once a Venus brow or sunny head,  
 Blow the dust gently from thy cheek fair maid  
 'Twas once a curl whose owner now lies dead."

WHINFIELD.

" Hasil-i-kargah kaun wa makan, in hama nist  
 Bada pish ar, ki asbab-i-jahan, in hama nist,  
 Az dil wa jan sharf-i-suhbat-i-janan gharzast  
 Hama anast; wagarna dil wa jan in hama nest." HAFIZ ODE, 88.

" The profits of earth's labouring place as nothing are,  
 Bring wine ! the things of time and space as nothing are.  
 Love's converse high is heart and spirit's goal,  
 Yea, all is this ; else heart and soul as nothing are."

BICKNELL.

" Hasil na shawad riza-i-Sultan  
 Ta khatir-i-bandagan na jui,  
 Khwahi ki khuda bar tu bakshad  
 Ba khalq-i-khuda kun nikui."

GULISTAN, chap. 1.

" The Sultan's praise thou can't not gain  
 Till thou can't win his people's heart,  
 Wouldst thou God's pardoning grace obtain  
 Then to his creatures good impart." (EASTWICK).

" Hast bar mardum ala gauhar  
 Bukhul za asraf pasandidatar."

ANWAR-I-SUHEILI.

" Men of a noble nature less eschew  
 The parsimonious than the profligate." EASTWICK.

" Hawa'e nafs mahar ast wa khalq chun shuturan  
 Baghair-i-an shutur-i-mast-ra mahar magir."

DIWAN-I-SHAMS-I-TABRIZ.

" Sensual desire is a bridle and men are as camels  
 Do not suppose there is any bridle except that for the senseless camel."

(NICHOLSON).

"Hazar bar charagah khushtar az maidan  
Wa lekin asp nadarad bidast-i-khwish 'anan.'" GULISTAN, chap. 8.

"Far better is the pasture than the battle-plain,  
But the horse guides not for himself the rein."

EASTWICK.

"Hazar khwish ki begana az khuda bashad  
Fida'e ek tan-i-begana k'ashna bashad." GULISTAN, chap. 2.

"Thou for one friendly stranger sacrifice  
A thousand kinsmen who their God despise."

(EASTWICK).

"Hazar kun za dud-i-darunha'e-rish,  
Ki rish-i-darun 'aqibat sar kunad;  
Baham bar makun ta tawani, dili,  
Ki ahe jahane baham bar zanad." GULISTAN, chap. 1.

"Beware of the sigh of the wounded heart,  
For the secret sore you'll too late discern;  
Grief, if thou canst to no bosom impart,  
For the sigh of a grief will a world o'erturn."

(EASTWICK).

"Hazar naqsh bararad zamana wa na bud  
Yake az an chi dar aina'e tasawwar ma'st." ANWAR-I-SUHEILI.

"Fortune in all her changes showed me nought  
Such as I pictured in the glass of thought." EASTWICK.

"Hich 'ashiq khud na bashad wasl-ju  
K'az na mashuqash buwad juy'e u." ANWAR-I-SUHEILI.

"No lover ever seeks union with his beloved,  
Without his beloved seeking him in turn."

"Hich bang-i-kaf zadan ayad badar  
Az yake dast tu bi dast digar;  
Tishna mi nalid ki ku ab gawar  
Ab ham nalid ki ku an ab khwar,  
Jazb abist an atsh dar jan-i-ma  
Ma azan u wa u azan-i-ma." JALALUDDIN RUMI.

"The noise of clapping of hands is never heard  
From one of thy hands unaided by the other hand  
The man athirst cries, 'Where is delicious water?'  
Water too cries 'Where is the water-drinker?'  
This thirst in my soul is the attraction of the water  
I am the water's and the water is mine." (WHINFIELD).

"Hichkas nazanad bar darakht-i-bi-bar sang." GULISTAN, chap. 1.

"None cast stones at trees save fruit be there."

(EASTWICK).

“ Hich kas rah sue bala na yaft,  
 Ta qadam az himmat wa ala na yaft ;  
 Martaba ju ki barai ba mah  
 Kas na khurad sharbat-i-baran ba chah.”

ANWAR-I-SUHEILI.

“ None ever found the way on high to rise,  
 Till he obtained the step of high emprise  
 Seek rank, that to the moon thou mayest mount  
 None drink cloud-water from a well's low fount.”

EASTWICK.

“ Hich kas 'ukda'i az kar-i-jihan baz na kard  
 Har ki amad girihi chand barin tar fuzud.”

(ANON).

“ No one yet hath unravelled a knot from the skein of the Universe,  
 And each who came and essayed the same but made the tangle worse.”

(E. G. BROWNE).

“ Hich name bi haqiqat didai ?  
 Ya za Gaf wa Lam 'gul' chidai ?  
 Ism khwandi rau, musamma ra biju,  
 Mah ba bala dan na andar ab ju ;  
 Gar za nam wa harf khwahi bugzari  
 Pak kun khudra za khud han yaksari.”

JALALUDDIN RUMI.

“ Know you a name without a thing answering to it ?  
 Have you ever plucked a rose (Gul) from Gaf and Lam ?  
 You name His name ; go seek the reality named by it.  
 Look for the moon in heaven, not in the water.  
 If you desire to rise above mere names and letters  
 Make yourself free from self at one stroke.”

(WHINFIELD).

“ Hich ni 'mat bihtar az farzand nist  
 Juz ba jan-i-farzand ra paiwand nist ;  
 Hasil az farzand gardad kam-i-mard  
 Zinda az farzand manad nam-i-mard,  
 Chashm-i-tu ta zinda rushan badu'st,  
 Khak-i-tu chun murda gulshan badu'st  
 Dast-i-tu girad agar ufti za pae  
 Payat amba shud agar manad bajae.”

JAMI, SALAMAN AND ABSAL.

“ Is any blessing better than a son ?  
 Man's prime desire ; by which his name and he  
 Shall live beyond himself ; by whom his eyes  
 Shine, living and his dust with roses blows,  
 A foot for thee to stand on ; he shall be  
 A hand to stop thy falling.”

E. FITZGERALD.

“ Hifz-i-shah bayad chunan k'az astan-i-u 'abur  
 Dar zamir-i-banda'e wa azad natawanad guzasht ;  
 Dar harim hurmat izzash ki sar-i-daulat ast  
 Murgh natawanad parid, wa bad natawanad guzasht.”

JAMI, BIHARISTAN.

" The Shah is to be so guarded, that to overstep his threshold  
 Must not enter the head of a slave or a freedman ;  
 To the sanctuary of his honour which is the seat of dominion  
 No bird can fly, no wind can penetrate." (REHATSEK).

" Hijab-i-chihra'e jan mi shawad ghubar-i-tanam  
 Khusha dame ki az in chihra parda bar fikanam  
 Chunin qafas na sazai chu man khushilhanist  
 Rawam bagulistan-i-Ridhwan ki murgh-i-an chamanan."

HAFIZ ODE, 385.

" The dust of my corporeal frame has my spirit's features veiled,  
 That veil removed which hides that face, what delight shall then be  
 hailed !  
 A songster of my own sweet strain ill befits this cage's tie  
 Fain to Rizvan's parterre I'd soar, for yon meadow's bird am I." (BICKNELL).

" Hikmat talab wa buzurgi amuz  
 Ta bih gardad ruzat az ruz."

ANWAR-I-SUHEILI.

" Seek wisdom, study greatness that men aye  
 May note thy morrow happier than to-day."

(EASTWICK).

" Himmat darwish chu hamrah shawad  
 Khwajah za asrar-i-dil agah shawad ;  
 Har ki za ma'na khabre yaftast  
 Az dil sahib-i-nazare yaftast."

ANWAR-I-SUHEILI.

" With whom the blessings of the pious go,  
 He learns the secrets of the heart to know ;  
 Whoe'er have fathomed wisdom's mysteries  
 Have learned them through the teaching of the wise."

EASTWICK.

" Hin bidih, ey zagh, jan wa baz bash,  
 Pish tabdil khuda jan-baz bash ;  
 Taza me gir, wa kuhan ra me sipar,  
 Ki har imsalat fazunast az sih bar."

JALALUDDIN RUMI.

" Ah ! O crow, give up this life and live anew !  
 In view of God's changes cast away your life !  
 Choose the new, give up the old,  
 For each single present year is better than three past."

(WHINFIELD).

" Hin makun khud-ra khasi rahban mashu  
 Z'an ki 'iffat shahwat ra girau ;  
 Bi hawa, nahi az hawa mumkin na bud  
 Ham ghaza ba murdagan natawan namud."

JALALUDDIN RUMI.

“ Ah ! make not thyself a eunuch, become not a monk,  
 Because chastity is mortgaged to lust.  
 Without lust, denial of lust is impossible,  
 No man can display bravery against the dead.” WHINFIELD.

“ Hin subh damid wa daman-i-shab shud chak  
 Barkhiz wa sabuh kun chira'i ghamnak.  
 Mi-nush, dila, ki subh bisyar damad  
 U rue ba ma karda wa ma rue bakhak.”

OMAR KHAYYAM.

“ See ! the dawn breaks and rends night’s canopy ;  
 Arise ! and drain a morning draught with me !  
 Away with gloom ! full many a dawn will break  
 Looking for us, and we not here to see.” WHINFIELD.

“ Hirs ast ki jumla ra ba dam andazad  
 Wa andar talab-i-mal haram andazad  
 Hirs ast ki jumla khalq ra za asaish  
 Baz arad wa dar ranj-i-mudam andazad.”

ANWAR-I-SUHEILI.

“ ’Tis greed which doth enmesh all living ; greed  
 That makes us follow most unrighteous gain ;  
 Greed robs all creatures of the rest they need  
 And steeps their being in perpetual pain.” EASTWICK.

“ Hushyar-i-huzur wa mast-i-ghurur  
 Bahr-i-tauhid wa gharqa'e gunahem,  
 Ganj dar astin wa kisa tihi  
 Jam-i-gitinuma wa khak-i-rahim.”

HAFIZ, ODE, 418.

“ Meek in the Presence, with conceit we’re drunk,  
 Seas of the unity, in sin we’re sunk ;  
 With treasure in our sleeves, with empty purse,  
 We, though road-dust, reflect the universe.” (BICKNELL).

“ Hubbu ‘salamati yathni ‘azma sahibibi  
 ‘Ani ‘Ima‘ali wa yughri ‘Imara bi’lkasali ;  
 Fa‘in janahta ilaiha fa’ttakhidh nafaqan  
 Fi'lardhi au sullaman fl ’Ijawwi fatazili  
 Wa d‘a ghimara l‘ula lilmuqqadimin ‘ala  
 Rukubiha wa‘qtan‘i minhunna bi’lbalali.”

TUGHRAI.

“ Ah Selim ! shall the spells of ease  
 Thy friendship chain, thine ardour freeze  
 Wilt thou, exhausted thus decline  
 Each gen’rous thought, each bold design ?  
 Then far from men some cell prepare  
 Or build a mansion in the air—  
 But yield to those ambition’s tide  
 Who fearless on its waves can ride,  
 Enough for thee, if thou receive  
 The scattered spray the billows leave.” J. D. CARLYLE.

“ Hujjatash in ast wa guyad har dame  
 Gar budi chize digar, man didame,  
 Gar nabinad kudake ahwal aql  
 Aqile hargiz kunad az aql naql  
 War nabinad aqile ahwal-i-ishq  
 Kam na gardad mah niku fal ishq.”

JALALUDDIN RUMI.

“ His argument is this ; he says again and again  
 ‘ If there were aught beyond this life, we should see it.’  
 But if the child sees not the state of reason,  
 Does the man of reason therefore forsake reason ?  
 And if the man of reason sees not the state of love  
 Is the blessed moon of love thereby eclipsed ? ” WHINFIELD.

“ Hujum-i-nafs wa hawa k’az sipah-i-shaitanand  
 Chu zur bar dil mard-i-khuda-parast aurad,  
 Bi juz junud hikayat rahnumayan-ra  
 Chi tab an gah bar an rahzanan shikast arad.”

JAMI BEHARISTAN, chap. I.

“ When passion and lust which are combatants for Satan  
 Assail the heart of a God-fearing man,  
 Only the armies of maxims of directors  
 By their power defeat those highway robbers.” (REHATSEK).

“ Hukama gufta and ‘ a’lamat ahmaqi panj chiz ast, awwal talabi-manfa’at-i-khwish dar mazzarat-i-digaran kardan, duyam sawabi-akhirat bi riyazat wa ibadat chashm dashtan, siyum ba durusht gui wa tund khui ba zanan ishq bazi namudan, charam ba tan asani wa rahat daqqaiq-i-‘ulum danistan, panjam bi wafadari wa ra’iyat haqquq yari tawaqq’i dusti az mardum namudan.”

ANWAR-I-SUHEILI.

“ Sages have said : ‘ five things are marks of folly : first, to seek one’s own advantage by injuring others ; secondly, to look for the rewards of the future life without mortifying the flesh and piety ; thirdly, to make love to women with rough language and ill temper ; fourthly, to expect to learn the niceties of science in slothful indulgence and ease ; fifthly, to expect friendship from men without being faithful and observing the duties of a friend.’ ” EASTWICK.

“ Hukm-i-Sultan ba shan-i-atish wa ab  
 Dar dame ‘alame kharab kunad,  
 Pas chunin hukmra rawa na bud,  
 Ki shah az rue iztirab kunad.”

ANWAR-I-SUHEILI.

“ Like a fierce fire or a raging ocean  
 Commands of monarchs may destroy a world ;  
 It fits not then in times of wild emotion  
 The thunders of their will be round them hurled.”

EASTWICK.

Huma'e chun tu aliqadr hirs-i-ustukhan bakti?  
Darigh an saya'e himmat ki ba murdar afghandi!"

ANWAR-I-SUHEILI.

" Can a phoenix such as thou descend to carrion ?  
Fie ! that such a glorious shadow o'er a carcase should be thrown." (EASTWICK).

" Humai bar hama murghan az an sharaf darad  
Ki ustukhwan khurad wa ta'ire niazarad." GULISTAN, chap. 1.

" The Huma (Phoenix) is for this of birds the king  
It feeds on bones and hurts no living thing." (EASTWICK).

" Hunar chashma'e zayinda ast wa daulat-i-payinda, wa agar  
hunarmand az daulat biuftad gham nabashad, ki hunar dar nafs-i-  
khud daulatast." GULISTAN, chap. 7.

" Knowledge is an ever-springing fountain, and a source of enduring  
wealth, and if an accomplished person ceases to be wealthy it matters not,  
for his knowledge is wealth existing in his mind itself." (EASTWICK).

" Hunar chu mushk buwad, agar nihan manad,  
Za faiz raiha'e u mashamra khabar ast." ANWAR-I-SUHEILI.

" Like musk is moral worth ; from sight concealed,  
'Tis by its odour to the sense revealed." EASTWICK.

" Hunar na mi-kharad ayyam z'an shikasta dilam  
Kuja rawam ba tajarat badin kasad mita'." ANWAR-I-SUHEILI.

" These times refuse to purchase merit, therefore breaks my heart,  
For gear then so unvalued where shall I go seek a mart ?" EASTWICK.

" Hunarwar chunin zindagani kunad  
Jafa binad wa mihrbani kunad." BOSTAN OF S'ADI, chap. 4.

" The skilful one possesses life in this way,  
He suffers violence and exercises kindness." (CLARKE).

" Husni-in nazm az bayan mustaghni,  
Ba furugh-i-khur kase juyad dalil ?  
Afrin bar kilki naqqashi ki dad  
Bikri m'ana ra chunin husni jamil.  
Kas niyarad guft ramzi z'in namat  
Kas nadanad suft durri z'in qabil." HAFIZ.

" The beauty of these verses baffles praise  
What guide is needed to the solar blaze ?  
Extol that artist by whose pencil's aid  
The virgin Thought so richly is arrayed ;  
By me as by none else are secrets sung,  
No pearls of poesy like mine are strung." BICKNELL.

" Husn-i-mah-ra ba tu sanjidam bi-mizan-i-kiyas  
 Palle-i-mah bar falak shud, u tu mandi bar zamin." (RASIKH).

" I weighed thy beauty against that of the moon in the balance of my judgment :  
 The scale containing the moon flew up to heaven, and thou were left on the earth." (E. G. BROWNE).

" Husnu dhanika bi'l'ayyami m'ajazatun  
 Fadhuunna sharran wa kun minha 'ala wajali  
 Ghadha 'Iwafa'u wa fadha 'Ighadru w'anfajarat  
 Masafatu 'Ikhlifi baina 'Iqauli wa'l'amali."

TUGHRAI.

" Too long my foolish heart had deemed  
 Mankind as virtuous as they seemed ;  
 The spell is broke, their faults are bare,  
 And now I see them as they are,  
 Incredulous, I listen now  
 To every tongue and every vow,  
 For still there yawns a gulf between  
 Those honied words and what they mean."

J. D. CARLYLE.

" Huwa 'lladhi ja'ala 'shshamsa dhiy'an wa'lqamara nuran wa qaddarahu manazila litalamu 'adada' ssinina wa' lhisaba, ma khalaqa 'llahu dhalika illa bi'lhaqqi yufassilu 'layati liqaumin ya'lamun." KORAN, chap. 10.

" It is He who hath appointed the sun for brightness and the moon for a light, and hath ordained her stations that ye may learn the number of years and the reckoning of time. God hath not created all this but for the truth. He maketh His signs clear to those who understand."

(RODWELL).

" Huwa 'lladhi 'arsala rasulahu bi'lhuda wa dini 'lhaqqi liudhirahu ala 'ddini kullihi wa lau kariha 'Imushriqin." KORAN, chap. 61.

" He it is who hath sent His apostle with guidance and the religion of truth, that, though they detest it who join other gods with God, He may make it victorious over every other religion." (RODWELL).

" Huwa 'lladhi madda 'l'ardha wa ja'ala fiha rawasia wa 'anharan wa min kulli 'ththamarat ja'ala fiha zaujaini 'thanaini yughshi 'llaila 'nnahara 'inna fi dhalika l'ayatin liqaumin yatafakkaran."

KORAN, chap. 13.

" He it is who hath outstretched the earth and placed on it the firm mountains and rivers ; and of every fruit He hath placed on it two kinds : He causeth the night to enshroud the day. Verily in this are signs for those who reflect."

(RODWELL).

" Huwa 'lladhi yurikumu 'lbarqa khaufan wa tama'an wa yunshi'u 'ssahaba 'ththiqal."

KORAN, chap. 13.

" He it is who maketh the lightning to shine unto you for fear, and for hope of rain, and who bringeth up the laden clouds." (RODWELL).

" Huzuri gar hami khwahi, az u ghaib ma shu, Hafiz,  
Mata ma talqa man tahwa, d'ai 'ddunya wa ahmilha."

HAFIZ ODE, 1.

" If joy by thy desire, O Hafiz,  
From Him far distant never dwell ;  
' As soon as thou hast found thy loved one,  
Bid to the world a last farewell." (BICKNELL).

" Idfa 'b'illati hia 'ahsanu fa'idha 'lladhi bainaka wa bainahu  
'adawatun ka'annahu wahiyun hamim." KORAN, chap. 41.

" Turn away evil by what is better, and lo ! he between whom and thyself was enmity shall be as though he were a warm friend." (RODWELL).

" 'Idh 'akhadha rabbuka min bani Adama min dhuhurihim dhur  
riyyatahum wa 'ashhadahum ala 'anfusihim 'alastu birabbikum  
qalu bala." KORAN, chap. 7.

" When thy Lord brought forth their descendants from the reins of the sons of Adam, and took them to witness against themselves, 'Am I not' said He 'your Lord.' They said 'Yes.'" (RODWELL).

" Idha balaghati 'ttaraquia, wa qila man raqin, wa dhanna 'annahu  
'Ifraq, wa'ltaffati 'ssaqu bi 'ssaqi, ila rabbika yanma'idhin 'lmasaq." KORAN, chap. 75.

" When the soul shall come up to the breast-bone, and there shall be a cry 'Who is the magician to restore him?' and the man feeleth that the time of his departure is come, and when one leg shall be enlaced with the other, to thy Lord on that day shall he be driven on." (RODWELL).

" Idha 'ftakara 'lyahudiyyu nadhara fi hisabihi 'l'atiq."

ARAB PROVERB.

" When the Jew grows poor, he looks into his old accounts."

D. STEWART.

" ' Idha ja'i nasru 'llahi wa 'lfathu, wa ra'aita 'nnasa yadkhuluna  
fi dini 'llahi 'afwajan, fasibbih bihamdi rabbika w'astaghfirhu,  
'innahu kana tawaba." KORAN, chap. 110.

" When the help of God and the victory arrive, and thou seest men entering the religion of God by troops ; then utter the praise of thy Lord, and implore His pardon ; verily He loveth to turn in mercy." (RODWELL).

" Idha shabi'a 'lkamiyyu yasulu batshan  
Wa khawi 'lbatni yabtushu bi'lfirari."

GULISTAN, chap. 1.

" The well-fed warrior will with ardour fight,  
The starved will be as ardent in his flight." (EASTWICK).

“ ‘Idha ‘shshamsu kuwwirat, wa‘idha ‘nnujumu ‘nkadarat, wa‘idha ‘ljibalu suyyirat, wa‘idha ‘l‘isharu ‘utilat, wa‘idha ‘lwuhushu hushirat, wa‘idha ‘lbiharu sujjirat, wa‘idha ‘nnufusu zuwwijat, wa idha l‘maaudatu su‘ilat biayya dhambin qutilat, wa‘idha ‘ssuhufu nushirat wa‘idha ‘ssama‘u kushitat wa‘idha ‘ljahimu su‘irat, wa‘idha ‘ljannatu ‘uzlifat, ‘alimat nafsun ma ‘ahdharat.”

KORAN, chap. 81.

“ When the sun shall be folded up, and when the stars shall shoot downwards, and when the mountains shall be set in motion, and when the camels ten months gone with foal shall be abandoned, and when the wild beasts shall be gathered together, and when the seas shall be swollen, and when souls shall be paired with their bodies, and when the damsels that had been buried alive shall be asked for what crime she was put to death, and when the leaves of the Book shall be unrolled, and when the heaven shall be stripped away, and when hell shall be made to blaze, and when Paradise shall be brought near, every soul shall know what it hath produced.”

(RODWELL).

“ ‘Idha zulzilati l‘ardhu zilzalahwa wa‘akhrajati l‘ardhu ‘asqalahwa wa qala ‘l‘insanu ma laha yaumaidhin tuhaddithu ‘akhbaraha bi‘anna rabbaka ‘auha laha.”

KORAN, chap. 99.

“ When the earth with her quaking shall quake and the earth shall cast forth her burdens, and man shall say ‘what aileth her?’ On that day shall she tell out her tidings because thy Lord shall have inspired her.”

(RODWELL).

“ ‘Ilaj waqi‘a pish az wuqu ‘bayad kard,  
Darigh sud na darad chu raft kar az dast.”

ANWAR-I-SUHEILI.

“ Think of the cure before the thing occurs  
He grieves in vain who till ‘tis past defers.”

EASTWICK.

“ I‘lamu ‘annama ‘lhayatu ‘ddunya la‘ibun wa lahwun wa zinatun wa tafakharun bainakum wa takatharun fi‘lamwali wa‘laujadi kamathali ghaisin a‘jaba lkuffara nabatuhu thumma yahhiju fatarahu musfaran thumma yakunu hutaman.”

KORAN, chap. 57.

“ Know ye that this world’s life is only a sport and pastime and show, and a cause of vainglory among you. And the multiplying of riches and children is like the plants which spring up after rain, whose growth rejoiceth the husbandman; then they wither away and thou seest them all yellow; then they become stubble.”

(RODWELL).

“ Il‘aqi l‘asala wa la tasal.”

MAQAMAT OF HARIRI, (44).

“ Lick up the honey and ask no questions.”

STEINGASS.

“ Ilm bi amal chu mum bi ‘asal.”

ANWAR-I-SUHEILI.

“ Learning without practice is like wax without honey.”

“ Imruz dar an kush ki bina bashi  
 Hairan-i-jamal-i-an dilara bashi,  
 Sharmat bada chu kudakan dar shab-i-id  
 Ta chand dar intizar-i-farda bashi? ”

AKHLAK-I-JALALI.

“ To-day aspire to this that thou may’st obtain sight  
 That thou may’st be enraptured with the charms of the beloved object,  
 Shame on thee! How long like children on the eve of a festival  
 Wilt thou still fondly anticipate the morrow? ” (ASIATIC JOURNAL).

“ Inda hububi ‘nnashirati ‘ala ‘lhima  
 Tamilu ghusunu ‘lbani, la’lhajaru ‘ssaladu.”

“ When the scattering winds blow over the meadows  
 The branches of the ben-tree bend, not the hard rock.”

GULISTAN, chap. 2.

“ Indahu mafatihu ‘lghaibi la ya’lamuha illa huwa wa y’alamu  
 ma fi’lbarri wa ‘lbahri wa ma tasqutu min waraqatin illa ya’lamuha  
 wa la habbatin fi dhulmati ‘l’ardhi wa la ratbin wa la yabisin illa fi  
 kitabin mubin.”

KORAN, chap. 6.

“ With Him are the keys of the secret things ; none knoweth them but  
 He : and He knoweth whatever is on the land and in the sea, and no leaf  
 falleth but He knoweth it ; neither is there a grain in the darknesses of the  
 earth nor a thing green or sere but it is noted in the perspicuous Book.”

(RODWELL).

“ In daira’e jahan chu angushtarist  
 Bi hich shake naqsh-i-naginash ma em.”

OMAR KHAYYAM.

“ This circle of the universe resembles a ring,  
 Unquestionably we are the signet engraved on its bezel.”

(NICHOLSON).

“ In hama hich ast chun mi bugzadarad  
 Bakht wa takht wa amr wa nahi wa gir wa dar  
 Nam-i-nik-raftagan za’i makun  
 Ta bamanad nam nikat bar qarar.”

GULISTAN, chap. 1.

“ These are no more than trifles swiftly sped,  
 Fortune and throne, command and conquest—all.  
 Destroy not thou the good name of the dead  
 That thy fame, too, may last and never fall.” (EASTWICK).

“ In hukm wa ghurur wa khashm ta chand  
 Hast az tu buzurgtar khudawand,  
 Ey khwaja’e Arslan wa Aghush  
 Farman-dih-i-khud ma kun faramush.”

GULISTAN, chap. 7.

“ Soon must thou anger, rule, and pride resign  
 There is a Lord whose sway surpasses thine  
 Thou’rt master of Arslan \* and Aghush \* yet  
 Beware, lest thine own master thou forget.” EASTWICK.

\* Names of slaves.

"In huwa illa wahiun yuha allamahu shadidu 'lquwa dhu mirratin fa'stawa wa huwa bilu'fuki 'lala, thumma dana fatadalla, fakana qaba qausaini au 'adna, fa'auha ila 'abdihi ma 'auha."

KORAN, chap. 53.

"Verily the Koran is no other than a revelation revealed to him ; one terrible in power taught it him, endued with understanding. With even balance stood he, and he was in the highest point of the horizon ; then came he nearer and approached closely, and was at the distance of two bows or even closer, and he revealed to his servant what he revealed."

(RODWELL).

"In jahan ba misal mur dar ast  
Gargasan gird-i-u hazar hazar  
In mar anra hamizanand mukhallab  
An mar inra hamizanand minqar.  
Akhiru 'l'amr bar parand hama  
Wa za hama baz manad in murdar."

ANWAR-I-SUHEILI.

"The world is to a carrion-carcase like  
Round which a myriad vultures without pause  
A contest wage. These with their talons strike  
Those who in turn wound them with beak and claws  
At length they spread their wings and soaring quit  
Their evil prey, nor can they taste or come near it."

EASTWICK.

"In jahan kuhast wa fi'l-i-ma nida  
Sue,ma ayad nidaha ra sada ;  
Garchi'diwar afganad saya'e daraz  
Baz gardad sue u an saya baz."

ANWAR-I-SUHEILI.

"The world a hill is and our acts a shout  
And back the hill to us the echo spurns  
Though long the shadow that a wall throws out,  
That shadow dwindling to the wall returns." EASTWICK.

In jam'a-i-akabir ki manasab darand  
Az ghussa wa gham za jan-i-khud bizarand  
Wa ankas ki asir-i-hirs chun ishan nest  
Wa in tarfa ki admish mi nashumarand."

OMAR KHAYYAM.

"Strange ! the great lord, the wealthy citizen  
Find their own lives a burden sore, but when  
They meet with poorer men, not slaves to sense,  
They scarcely deign to reckon them as men."

(WHINFIELD).

"In kana lirrahmani waladun, fa'ana 'awwalu 'l'abidin."

KORAN, chap. 43.

"If the God of mercy had a son, the first then would I be to worship him."

(RODWELL).

"In ki mibinam ba be dar ast, ya rabb, ya bakhwab,  
Khwishtan ra dar chunin ni'mat pas az chandin 'azab."

ANWAR-I-SUHEILI.

"In slumber see I this my God, or with my waking eyes  
Myself in plenty such as this after such agonies?"

EASTWICK.

"In mahalla wa in martahala, wa inna fi 'ssafari idh madhu mahala  
Astathara 'llahu bi 'lwafa wa b'il'adli wa wala 'lmalamata 'rrajala."

ABU'L ALA.

"Truly there is a time for resting and a time for travelling, and a time  
for the traveller to linger. God has claimed for himself justice and  
faithfulness and assigned the blame to man." D. S. MARGOLIOUTH.

"Inna 'anzalnahu fi lailati 'lqadri, wa ma 'adraka ma lailatu  
'lqadri, lailatu 'lqadri khairun min 'alfi shahrin, tanazzalu 'lmal-  
'ikatu wa'rruhu fiha bi'idhnin rabbihim min kulli 'amrin, salamun  
hia hatta matla'i 'lfajri."

KORAN, chap. 97.

"Verily we have caused It to descend on the night of power, and what  
shall teach thee what the night of power is? The night of power is better  
than a thousand months. Therein descend the angels and the Spirit by  
permission of their Lord for every matter; all is peace until the breaking  
of the morn." (RODWELL).

"Inna 'aradhna 'lamanata ala 'ssamawati wa'l'ardhi wa'l'jibali  
fa'abaina 'an yahmilnaha wa 'ashfaqna minha wa hamalah  
'linsanu innahu kana dhaluman jahulan." KORAN, chap. 33.

"Verily we proposed to the heavens and to the earth and to the  
mountains to receive the Faith, but they refused the burden and they were  
afraid of it. But man undertook to bear it for he is unjust, senseless."  
(RODWELL).

"Inna 'ash'ara baitin anta qa'iluhu,  
Baitun yuqalu, idha 'anshadtahu, Sadaqa."

ZUHAIR.

"Of all the verses which thou hast made, the fairest in praise is that  
whereof, when they hear men say 'Yea, that is the truth.'" (C. J. LYALL).

"Inna bilsh'ibi 'lladhi duna Sal'in laqatilan damuhu ma utallu  
Khalaffa 'l'ib'a 'alayya 'ana bi 'lib'a lahu mustaqillu."

TA'ABBATA SHARRAN.

"In the cleft of the rocks below Sal' is lying  
One slain whose blood drips not without vengeance  
He left the burden to me and departed  
And I take up the load lightly and bear it." C. J. LYALL.

"Inna 'dhdhanna la yughni mina 'lhaqqi shaian." KORAN, chap. 53.

"Truly mere conceit can profit nothing against the truth."  
(RODWELL).

"Inna khalaqnakum min dhakarin wa 'untha wa ja'lnakum  
shu'uban wa qaba'il a lita'arafu 'inna 'akramakum 'inda 'llahi 'atqa-kum."

KORAN, chap. 49.

"Verily we have created you of a male and of a female, and we have divided you into peoples and tribes, that ye might take knowledge one of another. Truly the most worthy of honour in the sight of God is he who feareth Him most."

RODWELL.

"Inna khulasata 'ljauhari tadharu bi 'ssabki, wa yadu 'lhaqqi tasd'a'u rida'a 'shshakki." MAQAMAT OF HARIRI, chap. 2.

"Truly the purity of the gem is shown by the testing, and the hand of truth rends the cloak of doubt."

CHENERY.

"Inna 'l'insana khuliqa halu'an, idha massahu 'shsharru jazu'an,  
wa' idha massahu 'lkhairu manu'an."

KORAN, chap. 70.

"Man truly is by creation, hasty ; when evil befalleth him, impatient ; but when good falleth to his lot, tenacious."

(RODWELL).

"Inna 'llaha la yughayyiru ma biqaumin hatta yughayyiru ma bi anfusihim wa idha 'aradha 'llahu biqaumin su'an fa la maradda lahu wa la lahum min dunihī min wal."

KORAN, chap. 13.

"Verily God doth not change His gifts to a people till they change what is in themselves ; and when God willeth evil to a people, there is none can turn it away nor have they any protector beside Him."

RODWELL.

"Inna 'llaha yahulu baina 'lmar'a wa qalbihi."

KORAN, chap. 7.

"God cometh in between a man and his own heart."

(RODWELL).

"Inna 'llaha yuhibbu 'lladhina yuqatiluna fi sabilihi saffan ka'an-nahum bunyanun marsusun."

KORAN, chap. 61.

"Verily God loveth those who, as though they were a solid building, do battle for his cause in serried lines."

(RODWELL).

"Innama auladuna bainana 'akbaduna tamshi 'ala l'ardhi  
Lau habbati 'rrihu ala b'adhihim l'amtan'aat mina 'lghamdi."

HITTAN.

"Nay but our children in our midst what else  
But our hearts are they, walking on the ground ?  
If but the breeze blow harsh on one of them,  
Mine eye says no to slumber all night long."

C. J. LYALL.

"Innama 'lmu'minuna 'ikhwatun fa'aslihu baina 'akhawaikum wa'ttaqu'llaha la'allakum turhamun." KORAN, chap. 49.

"The faithful are brethren; wherefore make peace between your brethren and fear God; haply ye may obtain mercy." (RODWELL).

"Innama qauluna lishaian idha 'aradhnahu 'an naqula lahu kun fayakun." KORAN, chap. 16.

"Our word to a thing when we will it, is but to say 'Be' and it is." (RODWELL).

"Innama sahibu 'dirhamaini ghanniyun 'inda sahibi 'dirhami wa 'laftasu ashamma fi takhiyali 'l'akshami." ABU'L ALA.

"A man with two dirhems is rich in the eyes of him who has only one, and a snub-nosed man aquiline as compared with him who has no nose at all." D. S. MARGOLIOUTH.

"Innama yahfadhu 'ttuqa 'labrar,  
Wa 'ila 'llahi yastaqirru 'lqararu  
Wa ila 'llahi turja'una wa 'inda 'llahi wirdu 'lumuri wa 'l'isdaru." DIWAN OF LEBID.

"Yea, the righteous shall keep the way of the righteous  
And to God turn the steps of all that abideth,  
And to God ye return, ye too: with Him only  
Rest the issues of things and all that they gather." C. J. LYALL.

"Innama yutajamilu inda 'l'gharibi, la 'lqaribi, w'al sahibu 'lwad 'ulbadi, dun sahibu 'lwada 'l'abadi." ABU'L ALA.

"We only put on airs before strangers, not before relations, and before new friends, not before those of old standing." D. S. MARGOLIOUTH.

"Inna quṣara maskani 'lhayy hufratun  
Sayanziluha mustanzalan 'an qibabihi;  
Fawahan li'abdin sa'hu sa'u f'ilahi,  
Wa 'abda 'ttalafi qabla 'ighlaqi babihi." MAQAMAT OF HARIRI (21).

"The end of the dwelling of the living is a pit, to which he shall descend  
brought down from his towers,  
Then well-done! the servant whom the evil of his deed grieves and who  
shows amendment before the shutting of his gate." (CHENERY).

"Inna safaha shsheikhi la hilma b'aduhu  
Wa'inna 'lfata b'ada 'ssafahati yahlumi." MUALLAKAH OF ZUHAIR.

"If a man be old and a fool his folly is past all cure,  
But a young man may yet grow wise and cast off his foolishness." C. J. LYALL.

“ Inna ‘ttibra fl ‘irqi ‘ththara khafin ‘ila ‘an yustathara binabshihi  
 Wa fadhilatu ‘ddinari yadharu sirruha min hakihi la min mala-  
 hiti naqshihi.”

MAQAMAT OF HARIRI (21).

“ The pure gold in the vein of the earth is hidden until it is brought out  
 by the digging,  
 And the worth of the denarius, its secret appears by scratching it and  
 not from the beauty of the engraving.” (CHENERY).

“ Inni lamustatirun min ‘aini jiran  
 Wa ‘llahu yalamu israr wa i‘lani.”

GULISTAN, chap. 2.

“ True I may be from neighbours’ eyes concealed  
 God knows my acts both secret and revealed.”

(EASTWICK).

“ In qafla‘e umr ‘ajab mi guzarad,  
 Daryab dame ki az tarab mi-guzarad  
 Saqi gham-i-farda‘e harifan che khuri?  
 Pish ar piyala ra ki shab mi-guzarad.”

OMAR KHAYYAM.

“ Life’s caravan is hastening on its way,  
 Brood not on troubles of the coming day,  
 But fill the wine-cup ere sweet night be gone,  
 And snatch a pleasant moment while you may.”

WHINFIELD.

“ In taqtadir, fa’sfah fa la khaira fl’mrin  
 Idha ‘atalaqat ‘adhfarahu bi ‘shshawa, shawa.”

MAQAMAT OF HARIRI, chap. 47.

“ Pardon if thou art strong, for no good is in a man, who needlessly  
 wounds, when power of wounding is in his grasp.” STEINGASS.

“ In tansuru ‘llaha yansurkum wa yuthabbit ‘aqdamakum.”

KORAN, chap. 47.

“ If ye help God, God will help you, and will set your feet firm.”  
 (RODWELL).

“ In yamsaska ‘llahu bidhurrin fala kashifa lahu, illa huwa wa‘in  
 yuridka bikhairin fala radda lifadhlihi yusibu bihi man yashau min  
 ‘ibadihi.”

KORAN, chap. 10.

“ If God lay the touch of trouble on thee, there is none to remove it but  
 He; and if He would confer good upon thee there is none to keep back  
 his bounty; He will confer it on such of His servants as He chooseth.”  
 (RODWELL).

“ Iqra ‘b’ismi rabbika ‘lladhi khalaqa, khalaqa l‘insana min ‘alaq,  
 ‘iqra wa rabbuka ‘lakramu, ‘lladhi allama b‘ilqalami, allama l‘in-  
 sana ma lam ya‘lama.”

KORAN, chap. 96.

" Read ! in the name of thy Lord who created ;—created man from clots of blood. Read ! for thy Lord is the most beneficent, who hath taught the use of the pen ; hath taught man that which he knew not." (RODWELL).

" Iqtaraba linnasi hisabuhum wa hum fi ghafiatin mu'ridhun." KORAN, chap. 21.

" This people's reckoning draweth nigh, yet, sunk in carelessness they turn aside." (RODWELL).

" Isa, ruh-i-tu ba tu hazir ast  
Madad az way khwah k'u khush nasir ast." JALALUDDIN RUMI.

" Jesus, thy spirit, is present beside thee,  
Ask aid of Him for He is a sufficient helper."

" Isa'e Maryam bafalak raft wa faru mand kharash  
Man bazamin mandam wa shud janib-i-bala dil-i-man." DIWAN-I-SHAMS-I-TABRIZ.

" Jesus, son of Mary, went to heaven and his ass remained below,  
I remain on the earth but my spirit has flown to the sky." (NICHOLSON).

" Ishq an shu'ala ast ki chun bar farukht,  
Har ki juz m'ashuq, baqi jumla sukht." JALALUDDIN RUMI.

" Love is that flame which, when it is kindled,  
Devours everything except the Beloved."

" Ishq ast dar asman paridan  
Sad parda bar har nafas daridan."

" This is Love ; to fly heavenward  
To rend every instant a hundred veils." (NICHOLSON).

" Ishq burd bahs-ra, ey jan, wa bas,  
Ku za guftugu shawad faryad-ras ;  
Hairati ayad za ishq an nutq-ra  
Zahra na buwad ki kunad u majra  
Lab ba bandad sakht u az khair wa sharr  
Ta mubada az dihan uftad gauhar." JALALUDDIN RUMI.

" Love of God cuts short reasonings, O beloved,  
For it is a present refuge from perplexities.  
Through love bewilderment befalls the power of speech  
It no longer dares to utter what passes ;  
Therefore it closes lips from saying good or bad  
So that its treasure may not escape it." (WHINFIELD).

“ Ishqe ki hast t’abi taba‘ wa hawa’e nafs  
Khasiyat taba‘ saba‘ wa bahaim ast.”

JAMI, BIHARISTAN, chap. 5.

“ The love which follows nature and sensual appetite  
Is a quality of the nature of animals and beasts of prey.”

REHATSEK.

“ Ishq wa jan har du nihanand wa satir  
Gar ‘arusash khwanda am ‘aibi magir.  
Az malul yar khamush kardami  
Gar ham u muhlat badadi yak dame.  
Lek mi guyad ‘bigu hin aib nist,  
Juz taqaza-e-qaza-e-ghaib nist.  
Aib bashad k’u na binad juz ki aib  
Aib kai binad ru an pak ghaib.””

JALALUDDIN RUMI.

“ Love and mistress are both veiled and hidden  
Impute it not as a fault if I call Him ‘Bride.’  
I would have kept silence from fear of my Beloved  
If He had granted me but a moment’s respite.  
But He said, ‘ Speak on, ’tis no fault,  
'Tis naught but the necessary result of the hidden decree  
'Tis a fault only to him who only sees faults  
How can the Pure Hidden Spirit notice faults.””

(WHINFIELD).

“ Ishq ki majazi bud, abash na bud  
Chun atish-i-min murda tabash na bud  
Ashiq bayad ki mah wa sal wa shab wa ruz  
Aram wa qarar wa khurad wa khabash na bud.””

OMAR KHAYYAM.

“ Love only surface-deep is counterfeit,  
And like a half-spent blaze, lacks life and heat ;  
True love is his who for long months and years  
Rests not, nor sleeps, nor craves for drink nor meat.””

WHINFIELD.

“ Isna‘ bi ma ‘anta lahu ‘ahlulu wa la taf‘al bina ma nahnu  
biahlihi.””

GULISTAN, chap. 2.

“ Do unto me that which is worthy of thee, and not that of which I  
am worthy.””

(EASTWICK).

“ Istajibu lirabbikum min qabli ‘an ya‘tia yaumun la maradda  
lahu min ’llahi ma lakum min malja‘i yauma‘idhin wa ma lakum  
min nakir.””

KORAN, chap. 42.

“ Hearken to your Lord ere the day come, which there will be no  
averting on the part of God. No place of refuge for you on that day ! no  
disavowal of your works.””

(RODWELL).

"'Itiraz ast bar ahkam jahandar hakim  
 Adat mard-i-hasad pashi ki khakash bidihan  
 Har chi binad bikaf-i-ghair fighan bar darad,  
 Ki 'chira dad ba-wai anera na baman?'" JAMI, BIHARISTAN, chap. 2.

"The habit of an envious man,—be his mouth filled with dust!  
 Is to find fault with the decisions of the wise ruler of the world;  
 Whatever he sees in another man's grasp he bemoans, saying,  
 'Why was it given to him without cause and not to me?'"

(REHATSEK).

"Ittisale bi-taqaiyuf bi qiyas  
 Hast baina 'nasa wa Rabb 'annas."

JALALUDDIN RUMI.

"Union exists beyond all thought and speech  
 Between great Allah and the soul of each."

"Iyan na shud ki chira amadam, kuja budam,  
 Darigh wa dard ki ghafil za kar-i-khwishtanam;  
 Chiguna tawaf kunam dar faza'e 'alam-i-quds  
 Chu dar saracha'e tarkib takhtaband am;  
 Mara ki manzar-i-hurast maskan wa mawa  
 Chira bikui kharabatian buwad watanam." HAFIZ, ODE, 385.

"Wherefore I came, and where I was have now faded from my mind :  
 Alas of what concerns myself no remembrance can I find,  
 Around the Holy World's expanse can I make my circuit aye,  
 As long as by this body pent, in this mixed abode I stay?  
 Shall I whose dwelling and abode is the huri's lofty dome,  
 Continue to acknowledge here in the revellers' lane my home?"

(BICKNELL).

"Izid babihisht w'ada ba mai kard  
 Pas dar du jahan haram maira kai kard." OMAR KHAYYAM.

"Allah hath promised wine in Paradise,  
 Why then is wine on earth declared a vice?"

(WHINFIELD).

"Izid faramushat na kard dar an hal  
 Ki budi nutfa'e madfun wa madhush;  
 Ruanat dad wa aql wa tab'a wa idrak  
 Jamal wa nutq wa rae wa fikrat wa hush;  
 Dih angusht marattab kard bar dast  
 Do bazuat marakkab sakht bar dush;  
 Kunun pindari, ai na-chiz himmat,  
 Ki khwahad kardanat ruze faramush." GULISTAN, chap. 7.

"Thou wast by God then not forgotten, when  
 Thou wast a seed, thy nature in suspense ;  
 He gave thee soul and reason, wisdom, ken,  
 Beauty and speech, reflection, judgment, sense ;  
 He on thy arm arrayed thy fingers ten,  
 And thy arms fastened to thy shoulders. Whence  
 Canst thou then think, O thou most weak of men !  
 He'll be unmindful of thy subsistence." (EASTWICK).

“ ‘Izzat an yaft ki barkand dil az mihr-i-jahan  
Rahat an did k’az an dast-i-tama’ baz kashid.” ANWAR-I SUHEILI.

" Who tear their hearts from worldly things the sole true honour find,  
And they have peace who from its gauds and show withdraw their  
mind." EASTWICK.

"Ja'a 'lhaqqu wa zahaqa 'lbatilu, 'inna lbatila kana zahuqa."

KORAN, chap. 17.

"Truth has come and falsehood has vanished, verily falsehood is fleeting."

"Ja'alna 'llaila wa'nnahara ayataini, wa mahvna ayata 'llaili wa ja'alna ayata 'nnahari mubsiratan litabtaghu fadhlani min rabbikum wa lita'lamu 'adada 'ssinina wa 'lhisaba wa kulla shai'an fassalnahu tafsila."

KORAN, chap. 17.

" We have made the night and the day for two signs; the sign of the night do we obscure, but the sign of the day cause we to shine forth visibly, that ye may seek plenty from your Lord, and that ye may know the number of the years and the reckoning of time; and we have explained everything with clear explanation." (RODWELL).

(RODWELL).

"Jahan Afriniyat kushaish dihad

Ki gar wai bibandad nashayad kushad." BOSTAN OF S'ADI, chap. 5.

" May the world-creator give thee the means of opening the door,  
For if He shuts, none can open." (CLARKE).

" Jahan, ey biradar, namanad bakas  
Dil andar jahan-i-afrin band wa bas  
Makun takiya bar mulk-i-dunya wa pusht  
Ki bisyar kas chun-i-tu parwarad wa kusht.  
Chu ahang-i-raftan kunad jan-i-pak  
Chi bar takht murdan, chi bar ru-e-khak."

GULISTAN, chap. I.

"The world, my brother, will abide with none,  
By the world's maker let thy heart be won,  
Rely not nor repose on this world's gain  
For many a son like thee she has reared and slain.  
What matters, when the spirit seeks to fly  
If on a throne or on bare earth we die." (EA)

(EASTWICK).

"Jahan az aql wa nafas wa charkh wa ajram  
Chun yak qatra dan za aghaz ta anjam."

GULSHAN-I-RAZ.

"The world which is composed of intellect, soul, heavens and bodies,  
Know them to be as a drop from beginning to end." (TROYER).

"Jahan gashta az adlash arasta  
Wa z'an gard bi-dad barkhasta."

ANWAR-I-SUHEILI

" His justice added to the world fresh grace  
And swept oppression dust-like from its face." EASTWICK.

“ Jahan misal-i-tan-i-bisarast bi an shah  
 Ba pich gird-i-chunan sar misal-i-dast dare,  
 Agar siyah na'i, aina ma dih za dast  
 Ki ruh aina'e tust, jism zangare.”

DIWAN-I-SHAMS-I-TABRIZ.

“ The world without that king is like a headless body ;  
 Fold yourself turban-wise, round such a head.  
 Unless you are black, do not let the mirror go from your hand  
 The soul is your mirror, while the body is rust.” NICHOLSON.

“ Jahan ra az bakhshish pur awaza dar  
 Hama waqt shu dar karam mustaqim  
 Ki hast Afrinanda'e jan karim.”

PANDNAMA OF S'ADI.

“ Fill the world with the fame of your beneficence  
 At all times be steadfast in active goodness  
 Since the Creator of the soul is beneficent.” GLADWIN.

“ Jahan ra bih az 'adl mi'mar nist  
 R'aiyat darigh az ra'iyat madar  
 Murad-i-dil dad khwahan barar.”

PANDNAMA OF S'ADI.

“ The world has no architect superior to justice  
 Withhold not favour from the peasant  
 Gratify the hearts of the suppliants for justice.”

(GLADWIN).

“ Jahan-ra nist hasti juz majazi  
 Sarasar hal-i-u lahv ast wa bazi.”

GULSHAN-I-RAZ.

“ The world has no existence but as a metaphoric image  
 Its state is entirely a farce and a play.”

(SHEA).

“ Jahansuz ra kushta bihtar chiragh ;  
 Yake bih dar atish ki khalqe ba dagh.”

ANWAR-I-SUHEILI.

“ The lamp of an incendiary  
 Is better quenched. That one should die  
 And fiery torments undergo,  
 Is better than all mankind's woe.”

EASTWICK.

“ Jam 'ast ki aql-i-afrin mi-zanadash  
 Sad busa za mihr bar jabin mi-zanadash  
 In kuzagar-i-dahr chunin jam-i-latif  
 Mi-sazad wa baz bar zamin mi-zanadash.”

OMAR KHAYYAM.

“ There is a chalice made with art profound,  
 And with its Maker's approbation crowned,  
 Yet the world's Potter takes His masterpiece  
 And dashes it to pieces on the ground.”

WHINFIELD.

“ Jahil ar ba tu numayad ham dili  
 Aqibat zakhmat zanad az jahili.”

JALALUDDIN RUMI.

“ Although a fool may show you sympathy  
 At the end he will wound you with his folly.”

“Jam'a ast khairha hama dar khana wa nist  
 An khana-ra kalid baghair az farutani.” JAMI, BEHARISTAN (chap. 1).

“ All benefits are in one house, and there is  
 No other key to it except humility.” (REHATSEK).

“Jama'e k'abara ki mi-pushand  
 U na az kirm-i-pila name shud ;  
 Ba 'azize nishast ruze chand,  
 La jarm hamchu u girami shud.”

GULISTAN, chap. 7.

“ The pall suspended o'er the K'aba's shrine,  
 Not from the yellow worm \* derives its fame,  
 But it has dwelt some days near the divine,  
 And therefore do men venerate its name.” (EASTWICK).

“Jamal-i-bakht zi rue zafar niqab andakht  
 Kamal-i-'adl bafaryad-i-dadkhwah rasid  
 Sipihr daur-i-khush aknun zanad ki mah amad  
 Jahan bakam-i-dil aknun rasad, ki shah rasid.”

HAFIZ.

“ The veil from victory's face the beauty of fortune hath cast,  
 To the complaint of the complainers the perfection of justice hath  
 arrived,  
 Now the sky displayeth a sweet revolution for the moon hath come,  
 Now to the heart's desire the world arriveth, for the king hath arrived.”  
 (CLARKE).

“Jami az alaish-i-tan pak shu  
 Dar qadam-i-pak rawan khak shu.”

THE DABISTAN.

“ Be thou as a goblet free from the contamination of body  
 Be thou earth in the footsteps of the pure.” (SHEA).

“ Jamila ast 'arus-i-jahan wale hushdar  
 Ki in mukhaddara dar 'aqd kas na ayad.”

ANWAR-I-SUHEILI.

“ A fair bride is the world ; but yet, be wise,  
 For none may wed this coy and curtained prize.”

EASTWICK.

“Janaha'e khalaq pish az dast wa pa  
 Mi paridand az wafa andar safra.”

JALALUDDIN RUMI.

“ The souls of our first parents, even before their hands,  
 Flew away from fidelity after vain pleasure.” WHINFIELD.

“Janam bi fida-e-anki u ahl bud  
 Sar dar qadamash agar niham sahal bud,  
 Khwahi ki badani bayaqin duzakhra  
 Duzakh bajahan suhbat-i-na-ahl bud.”

OMAR KHAYYAM.

\* The silk-worm.

" For him that's good my very life I'd sell,  
 Yea, though he trod me down, I'd count it well,  
 Men say ' Inform us what and where is hell ?'  
 Bad company will make this earth a hell."      WHINFIELD.

" Janam m'alul gasht za Fir'aun wa zulm-i-u

An nur-i-rue Musa 'Imranam arz'ust."

DIWAN-I-SHAMS-I-TABRIZ.

" My soul is grown weary of Pharaoh and his tyranny,  
 I desire the light of the countenance of Moses, son of 'Imran."  
 (NICHOLSON).

" Janan za dar-i-tu dur natawanam bud

Qan'i bi bihisht wa hur natawanam bud,

Sar bar dar-i-tu bihukm-i-'ishq namabzar

Z'in dar chi kunam sabur, natawanam bud."

JAMI (BEHARISTAN).

" My life ! I cannot keep myself far from thy door  
 I cannot be content with Paradise and the houris ;  
 I lay my head at thy door for love not for hope of gain  
 And from that door I have not the patience to remove."  
 (ASIATIC JOURNAL).

" Janaza 'am chu babini magu 'fraq ! fraq !

Mara wisal wa mulaqat an zaman bashad,

Mara bagur sipari magu 'wid'a ! wid'a !'

Ki gur parda'e jam 'iyat-i-jinan bashad."      DIWAN-I-SHAMS-I-TABRIZ.

" When thou seest my hearse, cry not, ' parted ! parted ! '  
 Union and meeting are mine in that hour.  
 If thou commit to the grave, say not ' farewell ! farewell ! '  
 For the grave is a curtain hiding the communion of Paradise."  
 (NICHOLSON).

" Jan chu aina safi ast bar u tan gardast

Husn dar ma nanumayad, chu ba zir-i-gard'em."

DIWAN-I-SHAMS-I-TABRIZ.

" The soul resembles a clear mirror, the body is dust upon it,  
 Our beauty is invisible since we are under the dust."  
 (NICHOLSON).

" Jan chist janin-i-nutfa-i-sulb-i-qaza

Giti rihm ast wa tan mashima ast ura

Talkhi ajal dard-i-zih-i-madar dahr

In mur dan chist? zadan-i-malak-i-baqa."

BUZURGI.

" What is the soul ? The seminal principle from the loins of destiny,  
 This world is the womb : the body its enveloping membrane  
 The bitterness of dissolution Dame Fortune's pangs of child-birth.  
 What is death ? to be born again an angel of eternity."      (SHEA).

"Jan chu ruz ast wa tan-i-ma chu shab wa ma bamiyan  
Wasta'e ruz wa shab-i-khwish misal-i-sahar em."

DIWAN-I-SHAMS-I-TABRIZ.

"The soul resembles day and the body night and we in the middle  
Are like the dawn between our own day and night."

(NICHOLSON).

"Jan dar himayat-i-yak dam ast wa dunya wujude miyan-i-du  
'adam."

GULISTAN, chap. 8.

"Life hangs on a single breath and the world of existence is between  
two non-existences."

EASTWICK.

"Jang wa sulh be mahal ni ayad bakar  
Jae gul gul bash wa jae khar khar."

ANWAR-I-SUHEILI.

"Inopportunely war or peace comes ill,  
Let flowers or thorns the place that suits them fill."

EASTWICK.

"Jauhare agar dar khilab uftad hamchunan nafis ast, wa ghubar  
gar ba falak rasad hamchunan khasis."

GULISTAN, chap. 8.

"If a jewel fall into the mire, it remains as precious as before : and  
though dust should ascend to heaven its former worthlessness will not be  
altered."

(EASTWICK).

"Jaur-i-dushman chi kunad gar na kashad talib-i-dust  
Ganj wa mar wa gul wa khar wa gham wa shadi bahamand."

GULISTAN, chap. 7.

"Who would have friends a foe's hate must sustain ;  
Linked are snakes, gold ; thorns, flowers ; joy and pain."

(EASTWICK).

"Jawab ul ahmaq sakut."

ARAB. PROV.

"The answer to a fool is silence."

"Jawan mard wa khush khue wa bakhshinda bash,  
Chu haqq bar tu pashad, tu bar khalq pash,  
Niayad kas andar jahan k'u bamand  
Magar an k'az u nam-i-niku bamand."

BOSTAN OF S'ADI, chap. 1.

"Be generous and pleasant-tempered and forgiving,  
Even as God scatters favours over thee, do thou scatter over the people,  
No one came into the world who remained  
Save that one, whose good name remained."

(CLARKE).

"Jawana ta'at imruz gir  
Ki farda niayad jawana za pir."

SAADI.

"O youth ! enter this very day into the path of obedience  
For to-morrow the vigour of youth comes not from the aged man."

SHEA.

"Jazba'e shakh abra az bikh ta bala kashid  
Hamchunanki jazba janra bar kashad bi nirduban."

DIWAN-I-SHAMS-I-TABRIZ.

"The bough's attraction drew the sap from root to summit,  
Even as attraction draws the soul upward without a ladder."  
(NICHOLSON).

"Jazbat shauqika aljamat bi salasili 'lgham wa 'lba  
Hama ashiqan shikasta dil ki dihand jan birah-i-wala,  
Agar an sanam za sar sitam pa'e kushtan-i-man bi gunah  
Laqad istiqama bi saifhi falaqad radhaitu bi ma radha."

KURRAT'UL AVN.

"The thralls of yearning love constrain in the bonds of pain and calamity,  
These broken hearted lovers of thine to yield their lives in their zeal for  
thee,  
Though with sword in hand my darling stand with intent to slay though  
I sinless be,  
If it pleases him, this tyrant's whim, I am well content with his  
tyranny."  
(E. G. BROWNE).

"Jazbatun min jazabati 'lhaqqi turba 'ala 'amali 'ththaqalain."  
ABU'L QASIM NASRABADI.

"One pull from God is better than all the actions of men and jinn."  
(NICHOLSON).

"Jidd wa jihad kase ki beshtar ast  
Karash az kar jumla peshtar ast."  
ANWAR-I-SUHEILI.

"They who excel in zeal, in toil precede,  
Must of all others fairly take the lead."  
EASTWICK.

"Jihad-i-rizq war kuni wa gar na kuni  
Birasanad khuda'e azz wa jall;  
Wa shawi dar dihan-i-shir wa palang  
Nakhurandat magar ba ruz-i-ajal."  
GULISTAN, chap. 8.

"Would'st thou by toil or not thy wants supply  
The Glorious and High God will give thee food.  
Nor, mortal, can'st thou unpredestined die  
Did'st thou in maw of ravenous tigers lie  
Or savage lions thirsting for thy blood."  
(EASTWICK).

"Jihad mi-kun ta tawani, ey giya  
Dar tariq ambiya wa auliya  
Ba qaza panja zadan na bud jihad  
Z'aniki in ra ham qaza bar ma nihad;  
Kafir am man gar ziyan karda ast kas  
Dar rah iman wa ta'at yak nafs."

JALALUDDIN RUMI.

“ Exert thyself, O man ; put shoulder to the wheel  
 The prophets and the saints to imitate in zeal.  
 Exertion’s not a struggle against Providence,  
 ’Twas Providence enjoined it ; made it our defence  
 Blasphemer may I be, if ever single man  
 Bestowed in vain one effort to fulfil God’s plan.”

REDBOUSE.

“ Jilu haza ’zzamani fa ma fihim man yamihu idha sigha lahu  
 ’Imadihu wa la man yujizu idha ’unshida lahu ’lara jizu wa la man  
 yughithu idha ’atrabahu ’lhadithu.” MAQAMAT OF HARIRI (chap. 43).

“ As for the people of this age, there is none among them who bestows a gift when an encomium has been fashioned for him, none who gives a reward when a poem has been recited to him, none who shows himself bountiful, when a tale has diverted him.” STEINGASS.

“ Jism bahri ruh bashad gur tang  
 Gur gar dar gur bashad sur bini, sur nist  
 Gur gar dar gur bashad zinda az zindan rihad.” THE DABISTAN.

“ The body is a narrow sepulchre which entombs every spirit,  
 When that tomb is entombed thou beholdest a wall that really is no  
 wall,  
 When the tomb is entombed the living spirit is freed from its prison.”  
 (SHEA).

“ Jism-i-khaq az ishq bar afiak shud  
 Kuh dar raqas amad wa chalak shud,  
 Ishq jan-i-Tur amad, ashiqa,  
 Tur mast wa kharra Musa sai’qa.  
 Ba lab damsaz khud gar juftame  
 Ham chu nai man guftaniha guftame.” JALALUDDIN RUMI.

“ Love exalts our earthly bodies to heaven,  
 And makes the very hills to dance with joy !  
 O Lover, ’twas love that gave life to Mount Sinai  
 When it quaked and Moses fell down in a swoon.  
 Did my Beloved only touch me with his lips  
 I too, like the flute would burst out in melody.”

WHINFIELD.

“ Jism-i-ma juz wa muiz ast, ey pisar,  
 Gar tu mard’i z’in du chiz andar guzar,  
 War tu andar bugzari ikram-i-Haqq  
 Bugzaranad mar tura az nih tabaq.” JALALUDDIN RUMI.

“ Pleasures of the flesh are as nuts and raisins, O son,  
 If you are a man dispense with these two things ;  
 And if you dispense with them the goodness of God  
 Will set you above the nine heavens.”

“ Jism-i-pakan hamchu jan uftad saf  
 Guftshan wa f'ilshan wa zikrshan  
 Jumla jan mutlaq ayad nai nishan.”

JALALUDDIN RUMI.

“ The bodies of the righteous are as pure souls  
 Their words, their actions, their praises  
 Are all as a pure soul without spot or blemish.”

WHINFIELD.

“ Jism jismana tawanad didanat  
 Dar khiyal arad gham wa khandidanat  
 Dil ki u basta gham wa khandidanast  
 Tu ma gu ki laiq an didan ast  
 An ki u basta gham wa khanda bud  
 U ba-din du 'ariyat zinda bud  
 Bagh-i-sabz-i-ishq k'u bi muntahast  
 Juz gham wa shadi dar u bas mewahast.”

JALALUDDIN RUMI.

“ Can eye now behold Thee as truly Thou art?  
 Can heart Thy love picture and smiles e'en in part?  
 The heart that's a slave to a love or a smile  
 Can never be worthy to see thee awhile.  
 Engrossed he that's now with pleasure and pain  
 Can he by these accidents live o'er again?  
 Green pastures of love in their infinitude  
 More fruits yield than care and than beatitude.”

REDHOUSE.

“ Jud bi ma jama'at kafaka min nashabin  
 Hatta yura mujtadi jadwaka ma bhuta  
 Wa khuz nasibaka minhu qabla ra'iatin  
 Mina 'zzamani turyaka 'luda makhuta  
 Fa 'ddharu 'ankadu min 'an tastamirra  
 Halun takarrahta tilka 'lhala 'am shi'ta.”

MAQAMAT OF HARIRI, chap. 38.

“ Be bountiful with what thine hands have been gathering that he who  
 begs for thy boon may be dumbfounded,  
 And take thy sharé ere a stroke of fortune comes over thee that shows  
 thee thy tree of life deprived of its foliage,  
 For time is too fickle as in one state to endure whether thou delight in  
 that state, or whether it be hateful.”

STEINGASS.

“ Jud wa la tamnun fa'inna 'lfaidata 'ilaika 'aidatun.”

ARABIC PROVERB.

“ Do good and do not speak of it, and assuredly thy kindness will be  
 recompensed to thee.”

(EASTWICK).

“ Jumbish har zarra bi asli khud ast  
 Har chi buwad mail-i-kase an shawad;  
 Jan wa dil az jazba'e mail wa hawas  
 Ham sifati dilbar wa janan shawad.”

DIWANI-SHAMS-I-TAHRIZ.

“ The motion of every atom is towards its origin  
 A man comes to be the thing on which he is bent ;  
 By the attraction of yearning and fondness the soul and the heart  
 Assume the qualities of the Beloved and the soul of souls.”  
 (NICHOLSON).

“ Jumbish-i-khalq az qaza wa w'ada ast  
 Tizi dandan za suz m'ada ast  
 Aql awwal ra mudabbir aql duyam.”

JALALUDDIN RUMI.

“ Men are moved by God's decree and fixed ordinance,  
 As sharp-set teeth are caused by heat of belly,  
 'Tis Primal Soul that dominates the Second Soul.”

WHINFIELD.

“ Jumbish-i-ma har dame khud ashahad'ast  
 K'u gawah zu'ljalal sarmad ast  
 Gardish sang-i-asya dar iztirab  
 Ashahad amad bar wujud jui ab  
 Ey birun az wahm wa qal wa qil-i-man  
 Khak bar farq-i-man wa tamsil-i-man.”

JALALUDDIN RUMI.

“ Our every motion every moment testifies  
 For it proves the presence of the everlasting God,  
 So the revolution of the millstone so violent  
 Testifies to the existence of a stream of water.  
 O Thou who art above our conception and descriptions,  
 Dust be upon our heads and upon our similitudes of Thee.”

WHINFIELD.

“ Jumla alam mishawad har dam fana  
 Baz paida mi-numayad dar baqa,  
 Har nafs nau mishawad dunya wa ma  
 Bi-khabar az nau shudan andar baqa.  
 Umr hamchun jui nau nau mi-rasad  
 Mustamari mi-numayad dar jasad,  
 An za tizi mustamar shakl amadast,  
 Chun sharar kash tiz jumbani ba dast.”

JALALUDDIN RUMI.

“ Every moment the world and we are renewed  
 Yet we are ignorant of this renewing for ever and aye.  
 Life like a stream of water is renewed and renewed  
 Though it wears the appearance of continuity in form,  
 That seeming continuity arises from its swift renewal  
 As when a single spark of fire is whirled round swiftly.”

(WHINFIELD).

“ Jumla 'alam z'an ghaiyur amad ki haqq  
 Burd dar ghairat bar in 'alam sabaq  
 U chu jan ast wa jahan chun kalbud  
 Kalbud az jan pazirad nik wa bad.”

JALALUDDIN RUMI.

" The whole world is jealous for this cause  
 That God surpasseth the world in jealousy.  
 God is as a soul and the world is as a body  
 And bodies derive their good and evil from souls."

WHINFIELD.

" Jumla dunya za kuhan ta ba nau  
 Chun guzaranda ast niarzad ba jau ;  
 Mamlukate bihtar az in saz kun  
 Khushtar az in hujra dari baz kun."

ANWAR-I-SUHEILI

" Or old, or new, so transient is this earth,  
 'Tis not in all one grain of barley worth,  
 Prepare a better kingdom, then, than this,  
 Forsake this cell, and ope the door to bliss."

EASTWICK.

" Jumla haftad wa du millat dar tu ast  
 Wah ki ruze an bar arad az tu dast  
 Har ki u-ra barg an iman buad  
 Hamchu barg az bim an larzan buad."

JALALUDDIN RUMI.

" All the seventy and two heresies lurk in you,  
 Have a care lest one day they prevail over you ;  
 He in whose breast the leaf of true faith is grown  
 Must tremble as a leaf from fear of such a catastrophe."

(WHINFIELD).

" Jumla khalqan sakhra'e andisha and  
 Z'an sabab khasta dil wa gham pisha and."

JALALUDDIN RUMI.

" All creatures are enslaved to thought,  
 For this cause are they sad at heart and sorrowful."

WHINFIELD.

" Jumla nafsha'e tu ey bad sanj  
 Kil zujan ast wa tarazu'e ranj  
 Manda tu dar arzu'e sang wa durr  
 Kil tihi gashta wa paimana pur."

NIZAMI.

" All thy breaths, O thou weigher of wind, are but measuring loss and  
 weighing sorrow,  
 While thou art remaining in eager search of stone and pearl,  
 Thy measure of wealth is become empty and the cup of thy life full."

ASIATIC MISCELLANY.

" Jumla ra chun hast bar duzakh guzar  
 Jae shadi nist ba chandin khatar  
 Atishe dar pish dari, ey faqir  
 Hich khaufat nist az nar saqir ?  
 Uqba dar rahast wa barat bas giran,  
 Nagzarah barat ba s'ai digaran."

FARIDDUDIN ATTAR.

" Since all mortals have to pass by hell, thou should'st not abandon thyself to joy in face of so great danger. Faqir, thou hast a fire before thee. Art thou not afraid of the consuming flame. Thou hast a mountain to traverse in the way and thy load is heavy : the efforts of others will not help thee to carry it."

" Jumla rindan chunki dar zindan rawand  
 Muttaqi wa zahid wa haqq khwan shawand  
 Chunki qudrat raft, kasid shud amal  
 Hin ki ta sarmaya nastanad ajal.  
 Qudratat sarmaya sud ast, hin,  
 Waqt qudratra nigahdar wa bibin."

JALALUDDIN RUMI.

" If all dissolute men were shut up in prison  
 They would all be temperate and devout and pious.  
 When power of choice is absent, actions are worthless  
 But beware lest death snatch away your capital,  
 Your power of choice is a capital yielding profit  
 Remember well the day of final account."

WHINFIELD.

" Juz ba khilwat-gah-i-Haqq aram nist."

JALALUDDIN RUMI.

" Except in the house of communion with God there is no peace."

" Juz ba shab, jalwa na bashad mah ra  
 Juz ba dard-i-dil, ma ju dil-khwah ra."

JALALUDDIN RUMI.

" Only in the night the moon shines,  
 Only in pain of heart seek the Beloved."

" Juz ba zidd ziddra hamि natawan shinakht  
 Chun ba binad zakhm bishinasad nawakht ;  
 La jurm dunya muqaddam amada ast  
 Ta bi dani qadr iqlim alast  
 Chun az in ja wa rihi, anja rawi,  
 Dar shakr khana'e abad shakir shawi."

(JALALLUDIN RUMI).

" Opposites can only be known by opposites,  
 Only through a wound is a caress understood ;  
 Certainly this world first comes into view,  
 That we may understand the value of that eternal world ;  
 When you are released from this, you go to that ;  
 In that eternal home of delight, you are grateful."

" Juzha bisyar wa dar wai maghz nai  
 Zauq bayad ta dihad ta'at bar  
 Maghz bayad ta dihad dana shajr  
 Dana'e bi maghz kai gardad nihal  
 Surat bijan na bashad juz khyial."

JALALUDDIN RUMI.

“ Nuts in plenty but no kernel in any of them,  
 Relish is needed for devotions to bear fruit,  
 Kernels are needed that seeds may yield trees,  
 How can seeds without kernels become trees?  
 Form without life is only a dream.”      WHINFIELD.

“ Juz haqq, haqame ki hukmra shayad nist  
 Hasti ki za hukm-i-u birun ayad, nist  
 Har chiz ki hast anchunan mi-bayad,  
 Anchiz ki anchunan na mi bayad, nist.”

OMAR KHAYYAM.

“ What Lord is fit to rule but ‘Truth?’ Not one.  
 What creatures disobey His rule? Note one  
 All things that are, are such as He decrees  
 And naught is there beside beneath the sun.”

WHINFIELD.

“ Juzu duzakh ast in nafs-i-ma  
 Taba'e kull darad juzuha.”

JALALUDDIN RUMI.

Our earthly passions are a part of hell  
 And the parts always share the nature of the whole.”

“ Kabutare ki digar ashyan nakhwahad did  
 Qaza hamि burdash ta ba sue dana wa dam.”      GULISTAN, chap. 3

“ The pigeon who his mate  
 Shall ne'er revisit, follows fate's decree  
 Towards the net in blind security.”      (EASTWICK).

“ Kada 'lfakru an yakuna kufran.”

PROVERB.

“ Poverty borders on the denial of God.”  
 SAYING OF MUHAMMAD.

“ Kada 'lhalimu 'an yakunu nabian.”

SAYING OF MUHAMMAD.

“ The meek man is all but a prophet.”      (EASTWICK).

“ Kafa bi taghaiyuri zzamani naziran.”

GULISTAN.

“ Change of time is a sufficient admonisher.”      (PLATTS).

“ Kafara 'lladhina qalu 'inna 'llaha huwa 'l Masihi 'bnu Maryama  
 qul faman yamliku mina 'llahi shai'an 'in 'arada 'an yuhlika 'l  
 Masihi 'bna Maryama wa 'ummahu wa man fi'l'ardhi jami'an.”  
 KORAN, chap. 5.

“ Infidels assuredly are they who say ‘Verily God is the Messiah, Ibn  
 Maryam (son of Mary)!’ Say ‘Who then could have any power over  
 God if He chose to destroy the Messiah, Ibn Maryam, and his mother,  
 and all who are on the earth together?’”      (RODWELL).

“Kafiran karand dar ni’mat jafa  
 Baz dar duzakh nida ishan ‘rabba !’  
 Hast zindan sum’a duzz la’im  
 K’andar an zakir shawad haqq ra muqim  
 Chun ‘ibadat buwad maqsud az bashar  
 Shud ‘ibadatgah gardankash saqr.”

JALALUDDIN RUMI.

“ Infidels when enjoying prosperity do wrong  
 When they are in hell, they cry ‘ O our Lord !’,  
 The prison is the hermitage of the wicked thief  
 For when he is there, he is ever crying to God.  
 Whereas the object of man’s being is to worship God,  
 Hell is ordained as a place of worship for the proud.”

WHINFIELD.

‘ Kah na bud u ki bibadi parid,  
 Ab na bud u ki bisarma fusurd,  
 Shana na bud u ki bi mui shikast,  
 Dana na bud u ki zaminash fushurd,  
 Ganj-i-zari bud darin khakdan  
 K’u du jahanra bi jaui mishumurd,  
 Qalib-i-khaki sue khaki figand,  
 Jan wa khirad sue samawat burd ;  
 Saf bar amikhta ba durd mai,  
 Ba sar-i-kham raft wa juda gasht durd,  
 Jan-i-duyamra ki na danand khalg  
 W’allah guyam ki bijanan supurd.’

DIWAN-I-SHAMS-I-TABRIZ.

“ He was not chaff which flew on the wind,  
 He was not water which froze in winter,  
 He was not a comb which was broken with a hair,  
 He was not a seed with the earth crushed,  
 He was a treasure of gold in this dust-pit,  
 For he valued the two worlds at a barley corn,  
 The earthly frame he flung to the earth,  
 Soul and intellect he bore to heaven,  
 The pure elixir mingled with the wine-dregs,  
 Came to the jar’s surface, and the lees settled apart.  
 The second soul, which the vulgar know not,  
 I protest by God that he surrendered to the Beloved.”

(NICHOLSON).

“ Kaifa ’lhuda baghair b’airin wa ’lambadhu m’a faqadi ’ttawatir.”

ABU’L ’ALA.

“ How can camel-driving be done without a camel,  
 Or the bow be twanged unless it first be strung ? ”

(D. S. MARGOLIOUTH).

“ Kai sitara hajatasti, ey zalil,  
 Ki buad ba nur khurshaid u dalil?  
 Hich mah wa akhtari hajat na bud  
 Ki bud bar aftab-i-haqq shahud.”

JALALUDDIN RUMI.

“ What need were there of stars, O humble one,  
 To one who was guided by the light of the sun,  
 Neither moon nor planets would be needed,  
 By one who saw directly the sun of the truth.”

WHINFIELD.

“ Kaj rawan-ra dihand khirmanna  
 Barg kahi ba-rastan na dihand  
 Magasan ra dihand shakar wa kand  
 Ba humayan juz ustukhwan na dihand.”

ANWAR-I-SUHEILI.

“ The devious meet with ample measures  
 Straight-goers get but blades of grass ;  
 Flies feast on sweets and candied treasures  
 And glorious Humas filthy bones amass.”

EASTWICK.

“ Kalid dar ganj-i-maqsud sabr ast  
 Dar basta an kas ki bikashud sabr ast.”

ANWAR-I-SUHEILI.

“ Patience the key that opes the treasury  
 Of wished-for things, unlocks each closed-up way.”

EASTWICK.

“ Kalid dar-i-duzakh ast an namaz  
 Ki dar chashm mardum guzari daraz.”

BOSTAN OF S'ADI, chap. 5.

“ The key of hell's door is that prayer  
 Which thou, in men's eyes, makest long.”

(CLARKE).

“ Kalid-i-qadr nist dar dast-i-kas  
 Tawana'e mutlaq khuda ast wa bas.”

BOSTAN OF S'ADI, chap. 8.

“ The key of destiny is in no man's hand,  
 God is absolutely powerful, and that is enough.”

(CLARKE).

“ Kalimatan tayyibatan ka shajaratin tayyibatin 'aslunya thabitun wa far'uha fi 'ssama'i.”

KORAN, chap. 14.

“ A good work is as a good tree ; its root firmly fixed and its branches  
 in the heaven.”

(RODWELL).

“ Kallimi 'nnasa 'ala qadri 'uqulihim.”

GULISTAN, chap. 5.

“ Speak to people according to the measure of their understandings.”

PLATTS.

“ Kalukh andazra padash sang ast.”

ANWAR-I-SUHEILI.

“ Those who throw clods are answered with a stone.”

EASTWICK.

“ Kalukh ar che uftada bashad birah  
 Na bini ki dar wai kunad kas nigah  
 Wa gar khurda'e zar za dandan-i-kaz  
 Bi uftad, bi sham'aash bijuyand baz.”

BOSTAN OF S'ADI, chap. 6.

“ A clod though it be fallen on the road,  
 Thou seest not that anyone looks at it.  
 But if a fragment of gold from the teeth of the scissors  
 Falls,—they will search again and again for it with a candle.”  
 (CLARKE).

“ Kam 'ahlakna qablahum min qarnin, hal tuhissu minhum min  
 'ahadin au tasma'u lahumm rikza.”

KORAN, chap. 19.

“ How many generations have we destroyed before them?  
 Canst thou search out one of them? Or canst thou hear a whisper from  
 them?”

(RODWELL).

“ Kamile gar khak girad zar shawad  
 Naqis ar zar burd khakistar shawad.  
 Chun za qabul-i-haqq bud an mard rast  
 Dast-i-u dar karha dast-i-khudast.  
 Dast-i-naqis dast Shaitan ast wa div  
 Z'anki andar dam taklifast wa riv.”

JALALUDDIN RUMI.

“ If a saint handles earth, it becomes gold  
 If a sinner handles gold, it turns to dust,  
 Whereas the saint is well-pleasing to God,  
 In his actions his hand is the hand of God.  
 But the sinner's hand is the hand of Satan and demons,  
 Because he is ensnared in falsity and fraud.”

(WHINFIELD).

“ Kam ma bash az darakhte siyah fikan  
 Har ki sangat zanad samar bakhshash.”

HAFIZ.

“ Be not less than the tree umbrageous grown  
 And fruit on him who flings a stone bestow.”

BICKNELL.

“ Karimanra ba dast andar daram nist  
 Daram daran-i-alamra karm nist.”

GULISTAN, chap. 7.

“ The merciful are ever moneyless,  
 Hard-hearted they who have the power to bless.”  
 (EASTWICK).

“ Karm bin wa lutf khudawandgar  
 Gunah banda kardast, u sharmsar!”

GULISTAN, Preface.

“ God's condescension and His mercy see  
 His servant sinneth and ashamed is He.”

EASTWICK.

“ Kar-i-tu tabdil ayan wa ‘ata  
 Kar-i-ma sahwast wa nisian wa khata  
 Sahw wa nisian ra mubaddal kun ba ilm  
 Man hama jahlam mara dih sabr wa hilm.  
 Ey ki khak shura tu nan kuni,  
 W’ey ki nan murdara tu jan kuni,  
 Mekuni juzu zamin ra asman  
 Me afzai dar zamin az akhtaran.”

JALALUDDIN RUMI.

“ Thy business is changing things and bestowing favours,  
 My business is mistakes and forgetfulness and error,  
 Change my mistakes and forgetfulness to knowledge  
 I am altogether vile ; make me temperate and meek.  
 O thou that convertest salt earth into bread  
 And bread again into the life of men,  
 Thou makest some earth-born men as heaven  
 And multipliest heaven-born saints on earth.” (WHINFIELD).

“ Kar kun dar kargah bashad nihan,  
 Tu biru dar kargah binash ayan ;  
 Kar chun bar karkun parda tanid  
 Kharij-i-an kar natawanash did.”

JALALUDDIN RUMI.

“ The Worker is hidden in the workshop,  
 Enter the workshop and behold him face to face ;  
 Since a veil is drawn over the Worker by his work,  
 Apart from His work you cannot see Him.” (NICHOLSON).

“ Kase ba gardan-i-maqṣud dast khalqa kunad  
 Ki pish tir bala ha sipar tawanad buwad ;  
 Ba arzu wa hawas bar ni-ayad in ma’na  
 Ba ab-i-dida wa khun-i-jigar tawanad buwad.” ANWAR-I-SUHEILI.

“ He may embrace his wish’s neck, who will  
 Shield-like, confront the darts of coming ill ;  
 This will not from mere longing hopes arise  
 ’Tis won by efforts stern and tearful eyes.” EASTWICK.

“ Kase ki rue tawakkul na did, hich na did  
 Kase ki az qina’at na yaft hich na yaft.” ANWAR-I-SUHEILI.

“ Who trust in God has ne’er beheld, has ne’er discovered aught,  
 Contentments store who ne’er has found, his findings are but naught.” EASTWICK.

“ Kas na ayad ba khana-e-derwîsh  
 Ki khiraj-i-zamin wa bagh bi dih.  
 Ya batashwish-i-gussa razi shu  
 Ya jigarband pish-i-zagh binih.” GULISTAN, chap. 1.

“ None in the poor man’s hut demand  
 Tax on his garden or his land.  
 Be thou content with toil and woe  
 Or with thy entrails feed the crow.” (EASTWICK).

" Kas na guyad ki dugh-i-man tursh ast."

PERSIAN PROVERB.

" Nobody calls his own butter-milk sour."

" Kas ra pish-i-parda'e qaza rah na shud,  
W'az sirr-i-qadr hich kas agah na shud,  
Haftad wa du sal fikr kardam shab wa ruz  
Ma'lum na gasht wa qissa kutah na shud."

OMAR KHAYYAM.

" What eye can pierce the veil of God's decrees ?  
Or read the riddle of earth's destinies ?  
Pondered have I for years threescore and twelve  
And can but say these things are mysteries." WHINFIELD.

" Kas ni ayad bazir-i-saya-i-bum  
War huma az jahan shawad m'adum."

GULISTAN, chap. 1.

" What though the phoenix from the world take flight  
'Neath the owl's shadow none will ere alight."

(EASTWICK).

" Kas nabinad ki tishnagan-i-Hijaz  
Balab-i-ab-i-shur gird ayand  
Har kuja chashma'e buwad shirin  
Mardum wa murgh wa mur gird ayand."

GULISTAN, chap. 1.

" None sees the Hijaz pilgrims faint with thirst  
 Crowd to the margin of the brimy sea :  
 Where'er the fountains of sweet water burst  
 Their way : there men and birds and ants will be."

(EASTWICK).

" Kaukab-i-bakht chu tali 'shawad az auj-i-murad  
An chi maqsud bud zud muyassar gardad,  
Madad tali' agar nist, maranjan khudra  
Ki agar rui sue bahr nihi, bar gardad."

ANWAR-I-SUHEILI.

" When o'er hope's horizon rises fortune's brightly shining star,  
 How swiftly every wish is won !  
 But if fortune does not aid thee, it will all thy efforts mar,  
 Turn to the sea, 'twill from thee run." EASTWICK.

" Kazhdum ra guftand 'chira ba zamistan birim na mi-ai ?'  
Guft 'Batabistan chi hurmatast ki ba zamistan niz biyayam ?'"

GULISTAN, chap. 7.

" They said to a scorpion ' Why dost thou not come abroad in winter ?'  
 He replied ' What respect is shown to me in summer, that I should  
 show myself in winter also ?'" EASTWICK.

" Khabisra chu ta'hhad kuni wa binawazi  
Bi daulat-i-tu gunah mikunand b'ambazi."

GULISTAN, chap. 8.

" When thou to base men giv'st encouragement  
 Thou shar'st their sins since thou them aid hast lent."

(EASTWICK).

*'Khajil ankas ki raft wa kar nasakht  
Kus-i-rihlat zadand wa bar nasakht.'*

GULISTAN (Preface).

“Shame on the dull departed dead  
Whose task is left unfinished  
In vain for them the drum was beat  
Which warns us of man's last retreat.” (EASTWICK).

*“Khakistar agarchi nisbate 'ala darad az an ki atish jauhar alu  
ast wa lekin chun ba nafs-i-khud hunare na darad ba khak barabar  
ast.”*

GULISTAN, chap. 8.

“Ashes though akin to that which is exalted, inasmuch as fire is  
essentially noble, yet not possessing any intrinsic worth are no better than  
dirt.” (EASTWICK).

*“Khal 'amran wa ma akhtara.”*

ABU'L 'ALA.

“Leave a man to his choice.”

D. S. MARGOLIOUTH.

*“Khalaqnakum min turabin, thumma min nutfatin thumma min  
alaqatin, thumma min mudhghatin mukhalliqatin linubayyina  
lakum wa nuqirru fi'larhami ma nashau ila 'ajalin musamma,  
thumma nukhrijukum tiflan, thumma litablughu 'ashuddakum,  
wa minkum man yuta waffa wa min yuraddu 'ila 'ardhali 'lumuri.”*

KORAN, chap. 22.

“We have created you of dust, then of the moist germs of life, then of  
clots of blood, then of pieces of flesh shapen, that we might give you proofs  
of our power. And we cause one sex or the other at Our pleasure to abide  
in the womb until the appointed time; then we bring you forth infants;  
then permit you to reach your age of strength and one of you dieth and  
another of you liveth on to abject age.” (RODWELL).

*“Khalaqa sab'a samawatin tibaqan, ma tara fi khalqi 'rrahmani  
min tafawutin, fa'rji'i 'lbasara, hal tara min futurin, thumma 'rji'i  
'lbasara karrataini yanqalib ilaika 'lbasaru khasi'an wa huwa  
hasir.”*

KORAN, chap. 67.

“He created seven heavens one above another. No defect canst thou  
see in the creation of the God of mercy. Repeat the gaze; Seest thou a  
single flaw? Then twice more repeat the gaze: thy gaze returns to thee  
dull and wearied.” (RODWELL).

*“Khalq chu murghabian zada za darya'e jan  
Kai kunad in ja maqam murgh k'az in bahr khast?  
Balki badarya durr em, jumla dar u hazir em  
Warna za darya'e jan mauj-i-payapi chirast?”*

DIWAN-I-SHAMS-I-TABRIZ.

“ Mankind like waterfowl are sprung from the sea, the sea of soul,  
 Risen from that sea, why should the bird make here his home?  
 Nay, we are pearls in that sea, therein we all abide,  
 Else why does wave follow wave from the sea of soul.”

NICHOLSON.

“ Khalq diwanand wa shahwat silsila  
 Mik'ashad ishan sue dukan wa ghala  
 Hast in zanjir az khauf wa wala  
 Tu mabin in khalq ra bi silsila;  
 Mikashanadshan sue kisht wa shikar  
 Mikashanadshan sue kanha wa bahar.”

JALALUDDIN RUMI.

“ Men are as demons and lust of wealth their chain,  
 Which drags them forth to toil in shop and field ;  
 This chain is made of their fears and anxieties,  
 Deem not that these men have no chains upon them.  
 It causes them to engage in labour and the chase,  
 It forces them to toil in mines and on the sea.”

WHINFIELD.

“ Khana'e div ast dilha hama  
 Kam pazir az div mardam damdama.”

JALALUDDIN RUMI.

“ All hearts are the abodes of devils  
 Be not deceived by devil-men.”

“ Kharabi za bi dad binad jahan  
 Chu bustan khurram za bad-i-khazan.”

PANDNAMA OF S'ADI.

“ The world suffers destruction from injustice  
 As a delightful garden by the wind of autumn.”  
 (GLADWIN).

“ Khatama 'llahu 'ala qulubihim wa'ala sam'ihibim wa'ala 'absarihim  
 ghishawatun wa lahum 'adhabun 'adhim.”

KORAN, chap. 2.

“ Upon their hearts and their ears hath God set a seal, and over their eyes is a covering ; and for them a severe punishment.”

(RODWELL).

“ Khatim-i-tu in dil ast, wa hushdar  
 Ta na gardad div ra khatim shikar.”

JALALUDDIN RUMI.

“ Your heart is as Solomon's signet ; take care  
 That it falls not a prey to demons.”

(WHINFIELD).

“ Khilaf-i-ra'e-i-sultan ra'e justan  
 Ba khun-i-khwish bayad dast shustan  
 Agar shah ruzra guyad shabast in,  
 Babayad guft 'inak mah wa parwin.' ”

GULISTAN, chap. 1.

“ Opinions differing from the king’s to have  
 Is your own hands in your own blood to lave ;  
 Should he affirm the day to be the night,  
 Say you behold the moon and pleiads’ light.”

(EASTWICK).

“ Khil’ate bas fakhir amad ‘aibash kutahist.”

JAMI.

“ Life is a very splendid robe ; its faults is brevity.”

(NICHOLSON).

“ Khilqat tifl az chi andar nih mah ast ?  
 Z’anki tadrij az sunnatha’e shah ast  
 Na chu tu, ey kham, k’aknun takhti  
 Tifli, wa khud-ra tu sheikhe sakhti.”

JALALUDDIN RUMI.

“ Why does the formation of an infant take nine months,  
 Because God’s method is to work by slow degrees.  
 Not hurrying on like you, O raw one,  
 Who claim to be a Shaikh whilst yet only a child.”

(WHINFIELD).

“ Khuda’erast musallam buzurgi wa ’Itaf  
 Kijurm binad wa nan bar qarar mi darad.”

GULISTAN, chap. 1.

“ Grandeur and merciful kindness are universally acknowledged to belong  
 to God,  
 Since He sees a fault and yet continues the means of sustenance intact.”

(PLATTS).

“ Khud gharibe dar jahan chun shams nist  
 Shams-i-jan baqist kura ams nist.”

JALALUDDIN RUMI.

“ In the world there is nought so wondrous as the sun,  
 But the Sun of the soul sets not and has no yesterday.”

(WHINFIELD).

“ Khud sana guftan za man tark-i-sana’st  
 Ka’in dalil-i-hasti wa hasti khata’st.”

JALALUDDIN RUMI.

“ ’Tis blasphemy to praise Him : I proclaim  
 Myself extant and ‘self’ is mortal shame.”

(NICHOLSON).

“ Khuliqa ’l’insanu dhaifa.”

KORAN, chap. 4.

“ Man was created weak.”

(RODWELL).

“ Khuliqa ’l’insanu min ’ajalin.”

KORAN, chap. 21.

“ Man is made up of precipitation.”

(RODWELL).

“ Khusha tafarruj-i-Nawruz, khasse dar Shiraz  
 Ki bar kanad dil-i-mard-i-musafir az watanash.”

SA’DI.

“ Pleasant is the New Year’s outing, especially in Shiraz

Which turns aside the heart of the traveller from his native land.”

E. G. BROWNE.

“ Khushat az jam-i-wasl-i-dilbaran mai  
Wale hastash khamar-i-hijar dar pai.” ANWAR-I-SUHEILI.

“ From the goblet of union with loved ones how sweet is the wine that is quaffed,  
But the headache of parting soon follows, soon mars the delight of the draught.” (EASTWICK).

“ Khushat zir-i-mughilan birah-i-badia khuft  
Shab-i-rahil wali tark-i-jan babayad guft.” GULISTAN, chap. 2.

“ Sweet is slumber in the desert under the acacia tree  
On the night when friends are marching, but it bodes death to thee.” (EASTWICK).

“ Khush buwad gar mahakk-i-tajruba bar ayad  
Ta siyah rui shawad har ki darughash bashad.” ANWAR-I-SUHEILI.

“ How good, if trial such a touchstone were,  
That liars would a blackened visage wear.” EASTWICK.

“ Khwaja dar band-i-naqsh-i-aiwan ast  
Khana az pai past wa wiran ast.” GULISTAN, chap. 6.

“ The master’s bent on garnishing  
His house, which sapped, is falling in.” (EASTWICK).

“ K’ist dar gush ki u me shinawad awazam,  
Ya kudamast sukhan mikunad andar dihanam,  
K’ist dar dida ki az dida birun minigarad,  
Ya chi janast (nagui) ki manash pairanhamb?” DIWAN-I-SHAMS-I-TABRIZ.

“ Who is he in my ear that hearkens to my voice,  
Or who is he that utters words in my mouth?  
Who is he in mine eye that looks out of mine eye  
Or what is the soul—wilt thou not say—of which I am the garment?” (NICHOLSON).

“ Kuh’ra dida, na dida kan ba kuh.” JALALUDDIN RUMI.

“ You have seen the mountain, not the mine within the mountain.”

“ Kudaki ku biaql pir buwad  
Nizd-i-ahl-i-khirad kabir buwad.” GULISTAN, chap. 1.

“ The boy who is an old man in point of wisdom  
Is held great in the estimation of the wise.” (PLATTS).

“ Kudam dana faru raft dar zamin ki narust  
Chira ba dana’e insanat in guman bashad?” DIWAN-I-SHAMS-I-TABRIZ.

“ What seed went down into the earth but it grew,  
Why this doubt of thine as regards the seed of man?” (NICHOLSON).

“ **Kufita ’adhan ya man ta ’uddu mahasini**  
     ‘Alaniyati hadha wa lam tadri batini.’”

GULISTAN, chap. 2.

“ Thou hast been made sufficient for doing harm, O thou who enumeratest  
     my good qualities,  
     This is my outward conduct ; thou knowest not my heart.”

(PLATTS).

“ **Kuhan kharqa khwish pirastan**  
     Bih az jama’e ‘ariyat khwastan.’”

GULISTAN, chap. 8.

“ Better patch up one’s own old garment than  
     Borrow the raiment of another man.”

EASTWICK.

“ **Kujast ahl-i-dili ta kunad dallalat khair**  
     Ki ma ba dust naburdem rah bahich tariq.”

HAFIZ, ODE, 350.

“ Where can I find a man devout my steps towards good to bend,  
     I ask, for not by any path have I attained my friend.”

(BICKNELL).

“ **Kulla ‘insanin ’alzamnahu ta’irahu fi ‘unuqihu wa nukhriju lahu**  
     yauma ’lqiyamati kitaban yalqahu manshura. ‘Iqra kitabaka kafa  
     binafsika ’lyayuma alaika hasiba.”

KORAN, chap. 17.

“ Every man’s fate have we fastened about his neck, and on the day of  
     resurrection will we bring forth to him a Book which shall be proffered to  
     him wide open : ‘ Read thy book : there needeth none but thyself to make  
     out an account against thee this day.’”

(RODWELL).

“ **Kullu ’amrin dhi balin lam yubda bibism’illahi fahuwa abtarun.”**

SAYING OF MUHAMMAD.

“ Every work of import that is not begun in the name of God is  
     abortive.”

“ **Kullu kuthrin ila qullin maghabatahu wa kullu nazin ‘ila linin,**  
     wa’in haja.”

MAQAMAT OF HARIRI, chap. 31.

“ Every mickle comes to be a mite, and meek grows every stiff-necked  
     one, rage he, as hé may.”

STEINGASS.

“ **Kullu man alaiha fanin wa yabqa wajhu rabbika dhu'ljalali**  
     wa'l'ikram.”

KORAN, chap. 55.

“ All on the earth passeth away, but the face of thy Lord abideth in its  
     majesty and glory.”

(RODWELL).

“ **Kullu ’mrin bima kasaba rahin.”**

KORAN, chap. 52.

“ Pledged to God is every man for his actions.”

(RODWELL).

“ **Kullu nafsin dha’iqatu ’Imaut.”**

KORAN, chap. 21.

“ Every soul shall taste of death.”

(RODWELL).

"Kullun laisa ya'du himamahu wa ma l'marin 'amma qadha 'llahu mazhalu."

IBRAHIM IBN KUNAIF.

"None outruns by a span his doom,  
And refuge from God's decree nor was, nor will ever be."

C. J. LYALL.

"Kullu shai'an haliqun 'illa wajhahu."

KORAN, chap. 28.

"Everything shall perish except His face." (RODWELL).

"Kullu shai'an hatta akhika mita'un  
Wa biqadrin tafarriqun wa ijtama'un."

(ANON).

"Everything down to thy brother is 'furniture,' and fate rules both separation and gathering."

D. S. MARGOLIOUTH.

"Kullu shaian yabdu saghiran thumma yakburu illa 'l'musibata fa 'innahaha tabdu kabiratan thumma tasghuru."

LATAIF UL MULUK.

"Everything is small at its beginning and then increases, except trouble which is great at its beginning and then decreases."

"Kullu shai'an yarj'au 'ila 'aslihi."

ARABIC PROVERB.

"Everything returns to its source."

"Kunj-i-'uzlat ki tilismat-i-aja'ib darad  
Fath-i-an dar nazar-i-himmat-i-darwishan-ast."

HAFIZ.

"The talisman of magic might hid in some ruin's lonely site,  
Emerges from its ancient night at the mild glance of darvishes."

BICKNELL.

"Kuntu kanzan makhfian fa'ahbabtu 'an 'ur'afa, fakhalaqtu 'Ikhalqa lakai 'urafa."

SAVING OF MUHAMMAD.

"I was a hidden treasure and I desired to be known, so I created the creation in order that I might be known."

"Kuntu kanzan makhfian shanau  
Jauhar-i-khud gum ma kun izhar shau  
Jauhar sidqat khafi shud dar darugh,  
Hamchu ta'am raughan andar ta'am dugh,  
An darughat, in tan fani buwad  
Rastast an jan rabbani buwad  
Salha in dugh-i-tan paida wa fash  
Raughanjan andar u fani wa lash."

JALALUDIN RUMI.

“ Read ‘ I was a hidden treasure and desired to be known  
 Hide not the hidden treasure but disclose it ;  
 Your true treasure is hidden under a false one,  
 Just as butter is hidden within the substance of milk,  
 The false one is this transitory body of yours,  
 The true one your divine soul.  
 Long time this milk is exposed to view  
 And the soul’s butter is hidden and of no account.”

(WHINFIELD).

“ Kununat ki imkan-i-guftar hast  
 Bigu ey biradar ba lutf wa khushi ;  
 Ki farda chu paiyik-i-ajal dar rasad  
 Ba hukm-i-zarurat zaban dar kashi.”

GULISTAN (Preface).

“ Now that the power of utterance is thine,  
 Speak, O my brother ! kindly, happily,  
 To-morrow’s message bids thee life resign,  
 Then art thou silent of necessity.”

(EASTWICK).

“ Kunun ba khirad bayad ambaz gasht  
 Ki farda na manad rah-i-baž gasht.”

BOSTAN OF S’ADI, chap. 9.

“ Now it is proper to become a partner with wisdom  
 For to-morrow the path of returning remains not.”

(CLARKE).

“ Kunan kush k’ab az kamar dar guzasht  
 Na waqte ki sailabat az sar guzash  
 Kununat ki chashm ast, ashke bibar  
 Zaban dar dihan ast, uzre byar.”

BOSTAN OF S’ADI, chap. 9.

“ Strive now when the water possesses only thy waist,  
 Not when the torrent passes over thy head.  
 Now when thou hast an eye, rain a tear,  
 Thy tongue is in thy mouth, bring forth excuse for sin.”

(CLARKE).

“ Kunun waqt-i-tukhm ast agar parwari  
 Gar ummed dari ki khirman bari ;  
 Garat chashm-i-aql ast wa tadbir-i-gur  
 Kunun kun ki chashmat nakhurdast mur.”

BOSTAN OF S’ADI, chap. 9.

“ If thou art solacious now is the seed-time  
 If thou hast hope that thou mayest take the harvest,  
 If thou hast an eye to wisdom and deliberation as to the grave,  
 Act now when the ant of the grave has not devoured thine eye.”

(CLARKE).

“ Kura jama pak ast wa sirat palid  
 Dar duzakhashra nabayad kalid ;  
 Dar in astan ujuz wa miskiniyat  
 Bih az ta’at wa khwishtan biniyat.”

(BOSTAN OF S’ADI).

“ He whose outward vesture is pure but whose morals are corrupt, to such a one the gates of hell will need no key,  
At God’s threshhold, impotence and distress will more avail thee than obedience and self-approval.” (ASIATIC JOURNAL).

“ *Kus-i-rihlat bikuft dast-i-ajal*  
*Ey du chashmam! wida'i-sar bikunid*  
*Ey kaf-i-dast wa sa'id wa bazu*  
*Hama taudi' yakdigar bikunid;*  
*Bar man uftada dashman kam,*  
*Akhir ey dustan guzar bikunid;*  
*Ruzgaram bashad ba nadani,*  
*Man na kardam, shuma hazar bikunid.*”

GULISTAN, chap. I.

“ Death’s hand has struck the signal drum,  
 Eyes ! now obey your parting knell,  
 Hands, wrists and arms, all members come  
 And bid a mutual long farewell !  
 Hope’s foe, death, has me seized at last ;  
 Once more, O friends before me move,  
 In folly has my time been past,  
 May my regrets your warning prove.” (EASTWICK).

“ *Kuza'e chashm harisan pur na shud*  
*Ta sadf qani' na shud pur durr na shud,*  
*Har kura jama za 'ishqi chak shud*  
*U za hirs wa 'aib kulli pak shud.*”

JALALUDDIN RUMI.

“ The pitcher of the desire of the covetous never fills,  
 The oyster-shell fills not with pearls, till it is content,  
 Only he whose garment is rent by the violence of love  
 Is wholly pure from covetousness and sin.” (WHINFIELD).

“ *La'amla'anna jahannama min 'ljinnati wa 'nnasi 'ajma'in.*”

KORAN, chap. 32.

“ I will surely fill hell with Djinn and men together.” (RODWELL)

“ *La 'amruka ma tughni 'lmaghani wa la 'lghana,*  
*Idha sakana 'lmuthri ulththara wa thawa bihi,*  
*Fajud fi maradhi 'llahi b'ilimali radhiyan,*  
*Bima taqtani min 'ajrihi wa thawabihi,*  
*Wamatthil lainaika 'lhimam wa waq'ahu,*  
*Wa raw'atan malqahu wa mat'ama sabihi.*” MAQAMAT OF HARIRI.

“ By thy life ! mansions and wealth will not avail when the rich man dwells in the ground and abides in it ;  
 So be liberal with thy wealth in things pleasing to God, content with what thou gainest of His hire and reward.  
 And figure to thy mind Death and His stroke and the terror of His meeting, and the taste of his wormwood cup.” CHENERY.

“ La baraka 'llahu fi 'ddunya idha 'nqata'at  
Asbab dunyaka min asbabi dunyana.”

HAMASA.

“ God grant no blessing on our world now that it is no longer thine.”  
D. S. MARGOLIOUTH.

“ Lab bar lab-i-kuza burdam az ghayat-i-az  
Ta zu talabam wasta-e-umr-i-daraz  
Lab bar lab-i-man nihad wa miguft baraz  
Mai khur ki badin jahan na mi a'i baz.”

OMAR KHAYYAM.

“ I put my lips to the cup for I did yearn  
The means of gaining length of days to learn,  
It leaned its lip to mine and whispered low,  
‘ Drink for once gone, you never will return.’ ”

WHINFIELD.

“ Lab khushk mazlum-ra gu 'bikhand  
Ki dandan-i-zalim bikhwahand kand.”

BOSTAN OF S'ADI, chap. 1.

“ Say to the withered lip of the oppressed one,—‘ laugh !  
Because they will dig out the teeth of the tyrant.’ ” (CLARKE).

“ La 'ikraha fi'ddina, qad tabayyana 'rrushdu mina 'lghayyi fa  
man yakfur bi'ttaghuti wa yumin bi'llahi faqadi 'stamsaka bi'l  
urwati 'lwuthqa la infisama laha wa 'llahu sami'un 'alim.”

KORAN, chap. 2.

“ Let there be no compulsion in religion. Now is the right way made  
distinct from error ; whoever therefore denieth Taghoot and believeth in  
God, hath taken hold on a strong handle that hath no flaw therein : and  
God is He who heareth, knoweth.” (RODWELL).

“ Laisa 'ibirra 'an tuwallu wujuhakum qibala 'lmashriqi wa  
'Imaghribi wa lakinna 'ibirra man amana bi'llahi wa 'lyauumi  
'lakhiri wa 'lmal'a'ikatih'i wa 'lkitabi wa 'lnabiyyin wa'ata 'lmal'a  
ala hubbihi dhui'lqurba wa 'lyatami wa 'lmasakin wa 'bna 'ssabil  
wa 'ssa'ilin.”

KORAN, chap. 2.

“ There is no piety in turning your faces towards the east or the west,  
but he is pious who believeth in God and the last day, and the angels and  
the Scriptures and the prophets ; who for the love of God disburseth his  
wealth to his kindred, and to the orphans, and the needy and the wayfarer,  
and those who ask.” (RODWELL).

“ Laisa lil'insani illa ma sa'a.”

KORAN, chap. 53.

“ Nothing shall be reckoned to a man but that for which he hath  
striven.” (RODWELL).

“ Laisa li ma 'usa'u in fata au 'ahzanu in hawala 'zzamu 'btizaza  
Ghaira 'anni 'abitu khilwan mina 'lhammi wa nafsi 'ani l'asa mun  
haza.”

MAQAMAT OF HARIRI (chap. 27).

" There is nothing mine that I miss when it is gone, or fret about when the vicissitudes of time rob me thereof;  
Save that I pass my night free from concern, and my mind has severed partnership with sorrow." (STEINGASS).

' Lait sh'ari wa ain mini lait, in lauan wa laitan 'ana.' ABU ZUBAIDI.

" Would I knew ! yet what use is 'would that?' truly 'Ohs' and 'woudls' are only trouble." D. S. MARGOLIOUTH.

" Lakini 'lladhina 'ttaqu rabbahum lahumm ghurafun min fauqiha ghurafun mabniyyatun tajri min tahtiha 'nnaharu w'ada 'llahi, la yukhlifi 'llahu 'Imi'ad." KORAN, chap. 39.

" But for those who fear their Lord are storied pavilions, beneath which shall the rivers flow : it is the promise of God. God will not fail a promise." RODWELL.

" Lakinnahu ma tashinu 'lhurra muji'atun  
F'almissku yushaku wa'lkafuru maqtutu  
Wa talama 'usila 'lyaqutu jamra ghadan,  
Thumma 'ntafa 'ljamru, wa'lyaqutu yaqutu."

MAQAMAT OF HAFIRI, chap. 47.

" But no distress brings disgrace on the high-minded man ; camphor and musk though pounded, spread fragrance.  
The ruby is often tried in Ghada-fire's fiercest glow ; the fire abates, but the ruby still remains ruby." STEINGASS.

" Lakum dinukum wa li dini."

KORAN, chap. 109.

" To you your religion, to me my religion."

" L'al ra gar muhr na bud bak nest  
'Ishq dar darya-e-gham ghamnak nest."

JALALUDDIN RUMI.

" Though the ruby has no stamp, what matters it ?  
Love is fearless in the midst of the sea of fear."

WHINFIELD.

" Lan tanalu 'birra hatta tunfiqu mimma tuhibbuma wa ma tunfiqu min shai'an fa'inna 'llaha bihi 'alim." KORAN, chap. 3.

" Ye shall by no means attain to goodness till ye expend that which ye love as alms ; and whatsoever ye so expend, then of a truth God knoweth it."

" Lan yaflahu qaumun asnadu amrhum ila 'amratin."

SAYING OF MUHAMMAD.

" Never shall a nation prosper that has given a woman charge of its affairs." D. S. MARGOLIOUTH.

‘ Lan yahlaka ’amrun ‘arafa qadrahu.’

ARABIC PROVERB.

“ No man ever comes to grief who knows his own place.”

D. S. MARGOLIOUTH.

“ Lan yanala ’llaha luhumuha wa la dima’uha wa lakin yanaluha ’ttaqwa minkum kadhalika sahkharaha lakum litukabbiru ’llaha ala ma hadakum.”

KORAN, chap. 22.

“ By no means can their flesh\* reach unto God, neither their blood, but piety on your part reacheth Him. Thus hath He subjected them to you, that ye might magnify God for His guidance.”

RODWELL.

“ Lana ’a’maluna wa lakum ’a’malukum, salamun ’alaikum ! a nabtaghi ’ljahilin.”

KORAN, chap. 28.

“ Our works for us and your works for you ! Peace be on you. We are not in quest of fools.”

(RODWELL).

“ Laqad karammna bani Adama wa hamalnahum fi’lbarri wa ’Ibahri.”

KORAN (chap. 17).

“ We have honoured the children of Adam and by land and by sea have we carried them.”

(RODWELL).

“ Laqad katabna fi’zzaburi min ba’di dhdhikri anna ’lardha yari-thuha ’ibadiya ’ssalihun.”

KORAN, chap. 21.

“ We have written in the Psalms that ‘ my servants the righteous shall inherit the earth.’”

RODWELL.

“ Laqad khalaqna ’l’insana fi kabad.”

KORAN, chap. 90.

“ Verily we have created man in trouble.”

RODWELL.

“ Laqad khalaqna ’l’insana fi ’ahsani taqwim, thumma radadnahu ’asfala safilin.”

(KORAN, chap. 95).

“ Verily of goodliest fabric have we created man, then brought him down to be the lowest of the low.”

(RODWELL).

“ Laqad kunta fi għafiatin min hadha fakashafna ‘anka ghita’k fabasaruka ’lyāuma hadid.”

KORAN, chap. 50.

“ Of this day (the judgment) didst thou assuredly live in heedlessness ; therefore have we stripped off thy veil from thee and thy sight this day is sharp.”

(RODWELL).

“ La rahbaniyata fl’islami.”

SAYING OF MUHAMMAD.

“ There is no nonkery in Islam.”

\* i.e., Of animals.

"La salata tamma illa bi'lhudhuri."

SAYING OF MUHAMMED.

"Prayer is not complete with concentration of mind."

"La tabki 'ilfan na'a wa la dara wa dur ma'a 'ddahri kaifama dara  
W'attakidhi 'nnasa kullahum sakanaan wa maththali 'larda  
kullaha dara  
W'asbir 'ala khulqi man tu 'ashiruhu wa darihi f'allabibu man  
dara."

MAQAMAT OF HARIRI, (28).

"Weep not for a friend that is distant, nor for an abode, but turn thyself  
about with fortune as it turns about,  
Reckon thou all mankind thy dwelling-place, and fancy all the earth thy  
home,  
Forbear with the ways of him with whom thou dealest and humour him  
for it is the wise that humours."

(STEINGASS).

"La tahmil ala yaumika hamma sanatika."

"Load not upon thy day the burden of thy year."

PROV.

"La tafsab al majda tamran anta akaluhu  
Lan tadriku 'l majda hatta tal'aqu 'ssabira."

(ANON).

"Think not glory a date which thou can't eat ; thou shalt not attain to  
glory till thou have licked wormwood."

D. S. MARGOLIOUTH.

"La tafsabanna 'llaha ghaflan amma y'amalu 'dhdhalimun  
'innama yu akhkiruhum liyaumin tashkhasu fihi 'lbsaru, muhti'ina  
muqni'i ru'usihim la yartaddu ilaihim tarfuhum wa 'afidatuhum  
hawa'un."

KORAN, chap. 14.

"Think not that God is regardless of the deeds of the wicked, He only  
respiteth them to the day on which all eyes shall stare up with terror ; they  
hasten forward in fear ; their heads upraised in supplication ; their looks  
riveted ; and their hearts a blank."

RODWELL.

"Lataif-i-sukhan az sina tukhm-i-kin baburd  
Zaban-i-rifq z'abrule khashm chin baburd."

ANWAR-I-SUHEILI.

"The seeds of hate are from the breast removed by words that soothe  
And gentle tongues can all the folds of frowning eye-brows smooth."

EASTWICK.

"La taj'al yadaka maghlulatan 'ila unuqika wa la tabsuta kulla  
'lbasti fataq'uda maluman mahsura."

KORAN, chap. 17.

"Let not thy hand be tied up to thy neck ; nor yet open it with all  
openness, lest thou sit thee down in rebuke, in beggary."

(RODWELL).

"La t'ajalan biqadhiyyatin mabtutatin  
Fi madhi man lam tabluhu au khadshihi ;  
Wa qifi 'lqadhiyyata fihi hatta tajtali  
Wasfaihi fi hala radhahu wa batshihi."

MAQAMAT OF HARIRI (21).

“ Hasten not with a decisive judgment in the praise of him whom thou hast not tried nor in the rebuke of him,  
But stay thy judgment on him till thou hast had a view of his two characters in his two conditions of content and anger.”

(CHENERY).

“ Latajidanna 'ashadda 'nnasi 'adawatan liliadhina amanu 'lyahuda wa 'lladhina 'ashraku wa latajaddana 'aqrabbahum mawad-datan lilladhina amanu 'lladhina qalu 'inna Nasara dhalika bi'anna qissisina wa ruhabanun wa 'annahum la yastakbirun.”

KORAN, chap. 5.

“ Of all men thou wilt certainly find the Jews and those who join other gods with God to be the most intense in hatred of those who believe ; and thou shalt certainly find those to be nearest in affection to them who say ‘ We are Christians.’ This because some of them are priests and monks, and because they are free from pride.”

(RODWELL).

“ La takunu ka'llati naqadhat ghazlaha min ba'di quwwatin 'ankathan tattakhidhuna 'aymanakum dakhalan bainakum.”

KORAN, chap. 16.

“ Be not like her who unravelleth into strands the thread which she had strongly spun by taking your oaths with mutual perfidy.”

(RODWELL).

“ La tamshi fi l'ardhi marahan 'innaka lan takhriqa l'ardha wa lan tablугha 'ljibala tula.”

KORAN, chap. 17.

“ Walk not proudly on the earth ; truly thou canst by no means cleave the earth, neither canst thou reach to the mountains in height.”

(RODWELL).

“ La tamuddanna 'ainaika 'ila ma matta'na bihi azwajan minhum wa la tahzan alaihim wa'khfidh janahaka lilmuminin.”

KORAN, chap. 15.

“ Strain not thine eyes after the good things we have bestowed on some of the unbelievers ; and afflict not thyself on their account ; and lower thy wing to the faithful.”

(RODWELL).

“ La taqfu ma laisa laka bihi 'ilmun 'inna 'ssam'a wa'l basara wa 'lfuw'ada kullu 'aula'ika kana anhu masula.”

KORAN, chap. 17.

“ Follow not that of which thou hast no knowledge ; verily the hearing and the sight and the heart ; each for this shall be enquired of.”

(RODWELL).

“ La taqulu liman yaqtalu fi sabili 'llahi 'amwatun, bal 'ahyaun wa lakin la tashurun.”

KORAN, chap. 2.

“ Say not of those who are slain on God’s path that they are dead ; nay rather that they are living ! but ye understand not.”

(RODWELL).

“ Latasbuwanna ila watan fihi tudhamu wa tumtahan  
 W’arhal ‘ani ‘ddari tu ‘li ‘iwihada ‘ala ‘lfutan  
 Wahrab ‘ila kinnin yaqi wa lau ‘annahu hidhna hadhan  
 W’alam ba’anna ‘lhurra fi ‘autanihi yalqa ‘lghaban  
 Ka’ddurri fi ‘l’asdafi yustazra wa yubkhasu fi ‘ththaman.”

MAQAMAT OF HARIRI (chap. 39).

“ To a native place cling not, where folks oppress and hold thee in scant esteem,  
 But depart the land that exalts the low above the high in dignity,  
 And take thy flight to a safe retreat, although it were on the skirts of Mount Kaf,  
 For know full well that a free-born man in his country meets but with disregard  
 As the pearl within its shell is slighted, and underrated its preciousness.”

STEINGASS.

“ La t’atibi ‘ddhara fi khatbin ramaka bihi  
 In istaradda faqidman tala ma wahaba.”

ZOHAIR.

“ Blame not thy fortune when it seems unkind  
 It does but take back what it gave before.” (PALMER).

“ Latulhaqna ila ‘ssa’ta akhtuha  
 Sharr’u’ssa’ti ‘an tusa ma’awida.”

AL BUHTURI.

“ Add not to ill-doing its sister ; the worst ill-doing is to do ill twice.”

D. S. MARGOLIOUTH.

“ La turajji ‘lwadda mimman yara annaka muhlajun ‘ila falsihi.”

MAQAMAT OF HARIRI, chap. 4.

“ Hope not for affection from any who sees that thou art in want of his money.” (CHENERY).

“ La tay’asan ‘inda ‘nnuab min farjatin tajlu ‘lkurab  
 Falakum samumin habba thumma jara nasiman fu’nqalab,  
 Wa sahabi makruhin tanasha fa’dhmahalla wa ma sakab,  
 Wa dukhani khatbin khifa minhu, fama ‘stabana lahu lahab,  
 F’asbir idha ma naba ra’un, fa’zzaman ‘abu ‘lajab,  
 Watarajja min rauhi ‘llahi lata’ifan la tuhtasab.”

HARIRI, MAQAMAT, 19.

“ Despair not in calamities of a gladdening that shall wipe away thy sorrows,  
 For how many a simoom blows, then turns to a gentle breeze and is changed !  
 How many a hateful cloud arises, then passes away and pours not forth,  
 And the smoke of the wood, fear is conceived of it, yet no blaze appears from it ;  
 So be patient when fear assails, for time is the father of wonders,  
 And hope from the peace of God blessings not to be reckoned.”

(CHENERY).

"La taziru waziratun wizra 'ukhra wa'in tad'u muthqalatun ila himliha, la yuhmal minhu shai'un wa lau kana dha qurba."

KORAN, chap. 35.

"And the burdened soul shall not bear the burden of another, and if the heavy-laden soul cry out for its burden to be carried, yet shall not aught of it be carried, even by the near of kin." (RODWELL).

"La tazur man tuhibbu fi kulli shahrin ghair yaumin wa la tazi-dahu 'alaihi

F'ajtila 'u'lhilali fi 'shshahri yaumun thumma la tanzuru 'laujunu 'alaihi."

MAQAMAT OF HARIRI (15).

"Visit him whom thou lovest in each month only a day and exceed not that upon him,

For the beholding of the new moon is but one day in the month and afterward eyes look not on it." CHENERY.

"La tubtilu sadaqatikum bi'lmanni wa 'l'adha ka'lladhi yunflqu ma lahu ri'ya 'nnasi wa la yumin bi 'llahi wa 'lyumi 'lakhiri fa mathaluhu kamathali safwanin alaihi turabun fa'asabahu wabilun fatarakahu saldan."

KORAN, chap. 2.

"Make not your alms void by reproaches and injury, like him who spendeth his substance to be seen of men, and believeth not in God, and in the latter day. The likeness of such an one is that of a rock with a thin soil upon it on which a heavy rain falleth but leaveth it hard."

(RODWELL).

"La tudrikahu 'labsaru wa huwa yudriku 'labsara wa huwa 'llatifu 'Ikhabir."

KORAN, chap. 6.

"No vision taketh in Him, but He taketh in all vision and He is the Subtle, the All-informed." (RODWELL).

"La tughilanna idha ma sabatha fa'inna 'ssalamata fi 'ssahili."

MAQAMAT OF HARIRI (16).

"Go not in far when thou swimmest for safety is on the bank." CHENERY.

"La tulqu bi eydiyukum ila 'ttahalakati."

KORAN.

"Throw not yourselves with your own hands into perdition." EASTWICK.

"Lau 'anfaqta ma fi 'l'ardhi jami'an ma 'alafta baina qulubihim wa lakinna 'llaha 'allafa bainahum innahu azizun hakim."

KORAN, chap. 7.

"Hadst thou spent all the riches of the earth, thou wouldest not have united their hearts; but God hath united them: He verily is Mighty, Wise." (RODWELL).

"Lau 'ansafa 'ddahru fi hukmihi  
Lama mallaka 'thukma 'ahla 'nnaqisa."

MAQAMAT OF HARIRI, chap. 1.

"If Fortune were just in its decree, it would not empower the worthless with authority." (CHENERY).

"Lau 'an Laila 'alakhailiyyata sallamat 'alayya wa duni turbatun wa safaihu,

Lasallamtu taslima 'ibashashati au zaqa 'ilaiha sadan min janibi 'lqabri saihu." TAUBA IBN AL HUMAIYIR.

"Ah! if but Laila once would send me a greeting down  
Of grace, though between us lay the dust and the flags of stone,  
My greeting of joy should spring in answer, or there should cry  
Toward her an owl,\* ill bird that shrieks in the gloom of graves."

C. J. LYALL.

"Lau 'anna lilladhina dhalamu ma fi 'l'ardhi jami'an wa mithlahu ma'ahu, la 'ftadu bihi min su' 'l'azabi yauma 'lqiyamati wa bada lahum mina 'llahi ma lam yakunu yahtasibun." KORAN, chap. 39.

"If the wicked possessed all that is in the earth and as much again therewith, assuredly they would ransom themselves with it from the pain of the punishment on the day of resurrection; and there shall appear to them from God things they had never reckoned on." (RODWELL).

"Lau 'anna ma fi 'lardhi min shajaratim 'aqlamun wa'lbahru yamudduhu min ba'dih sab'atu 'abdurin, ma nafidat kalimatu 'llahi, inna 'llaha azizun hakim." KORAN, chap. 31.

"If all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas (of ink), His words would not be exhausted; of a truth, God is Mighty, Wise."

(RODWELL).

"Lau an suduru 'l'amri yabduna lilfata  
K'aqabahu lam talafahu yatanaddamu."

AL IKD AL FARID.

"Were the beginnings of things but as clear to a man as are the endings, he would never be found repenting." D. S. MARGOLIOUTH.

"Lau anzalna hadha 'lqurana ala jabalin lara'aitahu khashian mutasaddi'an min khashiati 'llahi wa tilka l'amsalu nadhribuha linnasi laallahum yatafakkurun." KORAN, chap. 59.

"Had we sent down this Koran on some mountain, thou wouldst certainly have seen it humbling itself and cleaving asunder for the fear of God. Such are the parables we propose to men in order that they may reflect." (RODWELL).

\* The ancient Arabs believed that the ghosts of dead men became owls.

"Lau kuntu 'alamu 'lghaiba l'astakathartu mina 'lkhairin wa ma massani 'lsu."

KORAN.

"Had I known the future, I should have got myself great good fortune, and no harm should have touched me."

D. S. MARGOLIOUTH.

"Lau la yakuna 'nnasu 'ummatan wahidatan laja'alna liman yakfuru birrahmani libuyutihim suqufan min fidhdhatin wa ma 'arija yadharun, wa libuyutihim 'abwaban wa sururan alaiha yat-takiun."

KORAN, chap. 43.

"If it were not that mankind would have become one sect of infidels, verily we had given to those who believe not in the Merciful, roofs of silver to their houses and stairs of silver by which they might ascend thereto, and doors of silver to their houses, and couches of silver for them to lean on."

(SALE).

"La 'uqsimu biyaumi 'lqiyamati, wa la uqsimu bi'nnafsi 'llawwamat, 'ayahsabu 'linsanu 'an lan najma'a idhamahu bala qadirina ala 'an nusawwia banahu."

KORAN, chap. 75.

"I swear by the Resurrection, and I swear by the self-accusing soul. Thinketh man that we cannot re-unite his bones? Aye, his very finger bones are we able evenly to replace."

(RODWELL).

"Lau yuakhidhu 'llahu 'nnasa bima kasabu ma taraka 'ala dhab-riha min dabbatin walakin yu akhiruhum ila 'ajalin musamma."

KORAN, chap. 35.

"If moreover God should chastise men according to their deserts, He would not leave even a reptile on the back of the earth. But to an appointed time doth He respite them."

RODWELL.

"La yabluighu ahadun darjata 'lhaqiqati hatta yashada fhi alfu sidiqin bi annahu zindiqun."

JUNAID.

"No one attaineth to the degree of truth until a thousand righteous men bear witness that he is an atheist."

"La yadkhuluna 'ljannata hatta yalija 'ljamalu fi sammi 'lkhay-yati."

KORAN, chap. 7.

"Nor shall they enter Paradise until the camel passeth through the eye of the needle."

(RODWELL).

"La yaltamu ma jaraha 'llisanu."

PROV.

"Wounds of the tongue are never healed."

"La yamassuhu illa 'lmutahharun."

KORAN, chap. 56.

"Let none touch it \* but the purified."

\* The Koran.

“ La yaraddu ‘ljaza‘ fatila wa la yuhiu ‘lasafu man ghada bissaifi’ ‘lmuniyati qatila.”

ABU’L ALA.

“ Despair will bring nothing back neither will grief bring him to life whom the sword of fate has once slain.”

D. S. MARGOLIOUTH.

“ La yas’amu ‘linsanu min du’ai ‘lkhairi wa ‘in massahu’ sharru faya’usun qanut.”

KORAN, chap. 41.

“ Man is never weary of praying for good, but if evil betide him, he is then desponding, despairing.”

(RODWELL).

“ La yastawi ‘lkhabithu wa ‘tayibu wa lau a’jabaka kathratu ‘lkhabithi, fa’ttaqu ‘llaha ya ‘uli’albab la’allakum tufilhun.”

KORAN, chap. 5.

“ The evil and the good are not to be valued alike even though the abundance of evil please thee; therefore fear God, O ye of understanding! Happily it shall be well with you.”

(RODWELL).

“ La ya’zubu ‘anhu mithqalu dharratin fi ‘ssamawati wa la fi ‘lardhi wa la ‘asgharu min dhalika wa la akbaru illa fi kitabin mubin.”

KORAN, chap. 34.

“ Not the weight of a mote either in the heavens or in the earth escapeth Him; nor is there ought less than this, or ought greater which is not in the perspicuous Book.”

RODWELL.

“ La yughlaqu babu ‘ttaubati ‘ala ‘l’ibadi hatta tatla‘u ‘shshamsu min maghribihi.”

GULISTAN, chap. 5.

“ The door of repentance shall not be closed against the servants of God till the sun rise from the West.”

(PLATTS).

“ La yuldaghu ‘lmuminu min hujrin wahidin maratain.”

ARABIC PROVERB.

“ The believer will not be stung from one hole twice.”

EASTWICK.

“ La yusibuhum dhamaun wa la nasabun wa la makhmasatun fi sabili ‘llahi wa la yata‘una mutian yaghidhu ‘lkuffara wa la yana-luna min aduwwin nilan ‘illa kutiba lahum bihi amalún salihun ‘inna ‘llaha la yudhi‘u ‘ajra ‘lmuhsinin.”

KORAN, chap. 9.

“ Neither thirst nor labour nor hunger can come upon them when on the path of God, neither do they step a step which may anger the unbelievers, neither do they receive from the enemy an injury but it is written down to them as a good work; verily God will not suffer the reward of the righteous to perish.”

(RODWELL).

“ Libas ki hargiz na farsud sabr ast.”

AKHLAQ-I-MUHSINI.

“ The dress that never wore out is patience.”

KEENE.

“Likulli ‘nnasin makbarun bifana’ihim fahum yanqusuna wa ‘lquburu tazidu,  
 Wa ma ‘in yazalu rasmu darin ukhlaqat wa baitun limaitan bi  
 ‘Ifana’ijadidu,  
 Hum jiratu ‘lahya ‘amma jiwaruhum fadanin wa’amma ‘lmultaqa  
 faba’idu.”

ABDALLAH IBN THA‘LABAH.

“ Before the door of each and all a slumber-place is ready set :  
 Men wane and dwindle and the graves in number grow from day to day ;  
 And ever more and more outworn the traces fade of hearth and home,  
 And ever yonder for some dead is newly built a house of clay,  
 Yea neighbours are they of the living ; near and close their fellowship  
 But if thy soul would seek their converse, thou must seek it far away.”

C. J. LYALL.

“ Lillahi kunuzun tahta ‘l-arshi mafatihuha alsinatu ‘shshu’ara.”

SAYING OF MUHAMMAD.

“ God hath treasures beneath the throne, the keys whereof are the  
 tongues of the poets.”

“ Lillahi yasjudu ma fi ‘ssamawati wa ma fi ‘l-ardhi min daabbatin  
 wa ‘l-malaikatu wa hum la yastakbirun yakhafuna rabbahum min  
 fauqihim wa yaf’aluna ma yumirun.”

KORAN, chap. 16.

“ All in the heavens and all on the earth, each thing that moveth and  
 the very angels prostrate themselves in adoration before God and are free  
 from pride ; they fear their Lord who is above them, and do what they are  
 bidden.”

(RODWELL).

“ Li ma’a ‘llahi waqtun la yas’awni fihī malakun muqarrabun wa  
 la nabiyyun mursalun.”

SAYING OF MUHAMMAD.

“ I have a season with God in which neither ministering angel nor any  
 prophet that has been sent, can vie with me.”

(EASTWICK).

“ Lisanu ‘lfata nisfun wa nisfun fuwaduhu  
 Falam yabka ‘illa suratu ‘llahmi wa ‘ddami  
 Wa ka’in tara min samitin laka mu’jibin  
 Ziyadatuhu au naqsuhu fi ‘ttakallami.”

MUALLAKAH OF ZUHAIR.

“ The tongue is a man’s one half, the other the heart within,  
 Besides these two nought is left but a semblance of flesh and blood,  
 How many a man seemed goodly to thee while he held his peace,  
 Whereof thou didst learn the more or less when he turned to speech.

C. J. LYALL.

“ Litafat kun an ja ki bini sitiz  
 Na barrad qaz-i-narmra tigh-i-tiz  
 Bashirin zabani wa lutf wa khushi  
 Tawani ki pile ba mui kashi.”

GULISTAN, chap. 3.

“ When thou seest broils arise, use courtesy,  
 A sharp sword cuts not silk, though soft it be.  
 With honeyed words, good humour on thy side,  
 Thou with a hair an elephant may’st guide.” (EASTWICK).

“ Luqman-i-hakimra guftand ‘hikmat az kih amukhti?’ Guft ‘az  
 nabinayan ki ta jae na binand pae na nihad.’” GULISTAN, Preface.

“ They said to the sage Luqman, ‘From whom didst thou learn  
 wisdom?’ He replied, ‘From the blind who advance not their feet, till  
 they have tried the ground.’” (EASTWICK).

“ Lutfe na mand, k’an sanam-i-khushlaqa na kard,  
 Mara che jurm gar karamash ba shuma na kard?  
 Tashni’ mi zani ki jafa kard an nigar,  
 Khube kih did dar du jahan, ki jafa na kard?  
 Chun ruh dar nazara fana gasht, in biguft,  
 ‘Nazara-i-jamal-i-khuda juz khuda na kard’  
 In chashm wa an chiragh du nurand har yake,  
 Chun in baham rasid, kase shan juda na kard.”

DIWAN-I-SHAMS-I-TABRIZ.

“ No favour was left which that winsome beauty did not bestow,  
 What fault of ours if he failed in bounty towards you?  
 Thou art reviling because that charmer wrought tyranny,  
 Whoever saw in the two worlds a fair one that played not the tyrant?  
 When the spirit became lost in contemplation, it said this  
 ‘None but God has contemplated the beauty of God;’  
 This eye and that lamp are two lights, each individual,  
 When they came together, no-one distinguished them.”

(NICHOLSON).

“ Ma ‘arafnaka haqqa m’arifatika.”

GULISTAN (Preface).

“ We have not known Thee as Thou oughtest to be known.”

(EASTWICK).

“ Ma’ash chunan kun, ki gar bilaghzad pai  
 Firishta’at badu dast-i-du’a nigah darad.”

HAFIZ ODE, 146.

“ So live, that if thy foot slip e'er,  
 Angels may guard thee by the hands of prayer.”

BICKNELL.

“ Ma ‘ashiq wa ashufa wa mastim imruz  
 Dar ku-i-maghan bada parastim imruz  
 Az hasti-i-khwishtan bikulli rasta  
 Paiwasta bimihrab-i-alastim imruz.”

OMAR KHAYYAM

“ To-day to love and rapture we have soared,  
 To-day in Magian precincts wine adored,  
 And rapt beyond ourselves we do abide,  
 Within that tavern, ‘Am I not your Lord?’”

WHINFIELD.

" Ma 'atazaltu hatta jadadtu wa hazaltu, fa wajadtani la aslaha  
lijadi wa la hazli, fa 'indaha radhitu bil' uzli." ABU'L ALA.

" I did not retire from the world till I had both worked and played, and  
finding myself unfit for either, I had to be satisfied with ennui."

D. S. MARGOLIOUTH.

" Ma ayyal hazratim wa shira khwah  
Guft 'alkhalqu ayyalan l'illah,'  
An ki u az asman baran dihad  
Ham tawanad k'u za rahmat nan dihad."

JALALUDDIN RUMI.

" We are the family of the Lord and His sucking babes,  
The Prophet said 'The people are God's family,'  
He who sends forth the rain from heaven,  
Can He not also provide our daily bread?" (WHINFIELD).

" Mabada dil an mardam ahanin shad  
Ki az bahr-i-dunya dihad din babad."

PANDNAMA OF S'ADI.

" Let not the heart of that man of iron rejoice  
Who for this world giveth futurity to the wind."

GLADWIN.

" Mabada kas ki az zan mihr juyad  
Ki az shura bayaban gul na ruyad."

ANWAR-I-SUHEILI.

" Forbid it one in woman's nature should for gentle feelings look,  
Ne'er amid the brackish desert roses home ungenial took."

EASTWICK.

" Ma ba falak buda im, yar-i-malak buda im  
Baz hamanja rawim, khwaja, ki an shahr-i-ma'st  
Alam-i-khak az kuja, gauhar-i-pak az kuja  
Garchi farud amadim baz dawim, in chi ja'st?"

DIWAN-I-SHAMS-I-TABRIZ.

" We have been in heaven, we have been friends of the angels  
Thither, sire, let us return for that is our country,  
How different a source have the world of dust and the pure substance,  
Though we came down, let us haste back—what place is this?" (NICHOLSON).

" Mabar nam-i-wafa dar bazam-i-khuban  
Ki bue az wafadari na dari."

ANWAR-I-SUHEILI.

" O speak not thou of faithfulness where feast the frank and free,  
For not an atom of good faith its fragrance sheds on thee."

EASTWICK.

" Ma birun-ra nangarim wa qalra  
Ma darun ra bingarim wa halra;  
Nazir qalbim agar khash'i buad  
Garchi guft lufz na khaz'i buad;  
Z'anki dil jauhar bud, guftan 'arz,  
Pus tufail amad 'arz, jauhar gharz;  
Chand az in alfaz wa izmar wa majaz  
Suz khwaham, saz ba an suz baz."

JALALUDDIN RUMI.

“ I regard not the outside and the words,  
 I regard the inside and the state of heart ;  
 I look at the heart if it be humble,  
 Though the words may be the reverse of humble ;  
 Because the heart is substance and words accidents,  
 Accidents are only a means, substance is the final cause.  
 How long wilt thou dwell on words and superficialities,  
 A burning heart is what I want ; consort with burning.”

(WHINFIELD).

“ Ma dar khwar dilera agarchi khwar buwad  
 Ki bas aziz dilast wa aziz dar an dari,  
 Dile kharab chu manzargah ilahi buwad  
 Zahi, s'aadat-i-jani ki kard m'amari.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Then think not lowly of thy heart, though lowly,  
 For holy is it and there dwells the holy,  
 God's presence-chamber is the human breast,  
 Ah ! happy spirit with such inmate blest.”

(FALCONER).

“ Ma dha akhadhaka ya maghruru fi 'lkhatari  
 Hatta halakta falaita 'nnamlu lam tatir.”

GULISTAN, chap. 3.

“ What was it that plunged thee, deluded one into danger,  
 So that thou perished ? Would that the ant had not got wings and  
 attempted to fly ?”

(PLATTS).

“ Mague anchi taqat na dari shanud  
 Kijau kishta gandam na khwahi dirud.”

BOSTAN OF S'ADI.

“ Utter not what thou hast not the power to hear,  
 For, having sown barley, thou wilt not reap wheat.”

(CLARKE).

“ Magu 'shayad in mar kushtan bichub'  
 Chu sar zir-i-sang-i-tu darad, bikub ;  
 Bad andishra jae wa fursat madih  
 Adu dar chah wa div dar shisha bih.”

BOSTAN OF S'ADI, chap. 2.

“ Say not ‘it is proper to kill this snake with a stick,’  
 Strike, when he has his head beneath thy stone,  
 Give neither place nor opportunity to the malignant one ;  
 The enemy in the pit and the demon in the glass bottle is best.”

(CLARKE).

“ Magzar ki zih kunad kaman ra  
 Dushman,—chu ba tir mitawan dukht.”

GULISTAN, chap. 8.

“ Ere yet his bow  
 Be strung, thy arrow should transfix the foe.”

(EASTWICK).

“ Mahakk danad ki zar chist.”

GULISTAN, chap. 7.

“ The touchstone discerns the gold.”

“ Ma hama ajza Adam buda im  
 Dar bihisht an lahana bishnuda im ;  
 Garchi bar ma rikht ab wa gil shake,  
 Yad man ayad az!anha andake,  
 Lek chun amikht ba khak karb,  
 Kai dihad in zir wa in ham an tarab.”

JALALUDDIN RUMI.

“ As we are all members of Adam  
 We have heard these melodies in Paradise ;  
 Though earth and water have cast their veil upon us  
 We retain faint reminiscences of those earthly songs ;  
 But while we are thus shrouded by gross earthly veils  
 How can the tones of the dancing spheres reach us ? ”

WHINFIELD.

“ Mah fishanad nur wa sag ‘au ! au !’ kunad  
 Har kase bar khalqat-i-khud mi tanad  
 Har kase ra khidmate dada qaza.”

JALALUDDIN RUMI.

“ The moon sheds her light and the dogs howl ;  
 Everyone acts according to his nature,  
 To each his office is allotted by the divine decree.”

WHINFIELD.

“ Mahram hasti, ki ba tu guyam yak dam,  
 K’az awwal kar khud chi bud ast Adam  
 Mihnat-zada’e sarishta andar gil-i-gham  
 Yak chand jahan bikhurad wa bardasht qadam.” OMAR KHAYYAM.

“ To confidants like you I dare to say  
 What mankind really are :—moulded of clay,  
 Affliction’s clay, and kneaded in distress,  
 They taste the world awhile, then pass away.”

(WHINFIELD).

“ Mail-i-tan dar sabza wa ab rawan  
 Z’an bud ki asl-i-u amad azan ;  
 Mail-i-jan dar hikmat wa dar ulum,  
 Mail-i-tan dar bagh wa ragh wa dar karum ;  
 Mail-i-jan andar taraqqi wa sharf,  
 Mail-i-tan dar kasb-asbab wa ‘alaf.”

JALALUDDIN RUMI.

“ The body loves green pastures and running water,  
 For this cause that its origin is from them.  
 The love of the soul is for wisdom and knowledge,  
 That of the body for houses, gardens, and vineyards ;  
 The love of the soul is for things exalted on high,  
 That of the body for acquisition of goods and food.”

(WHINFIELD).

“ Ma ‘indakum yanfadu wa ma ‘inda ‘llahi baqin walana jziyanna  
 ’lladhi na sabaru ’ajrahum bi’ahsani ma kanu ya’malun.”

KORAN, chap. 16.

"All that is with you passeth away, but that which is God abideth.  
With a reward meet for their best deeds will we surely recompense those  
who have patiently endured." (RODWELL).

"Ma 'in yadhuru 'ladhba kaunu qarabihi khalaqan wa la 'lbazi  
haqaratu 'ashshihi." MAQAMAT OF HARIRI, 21.

"It hurts not the sword that its sheath be worn, nor the hawk that its  
nest be mean." CHENERY.

"Ma ja'ala 'llahu lirajulin min qalbaini fi jaufihi." KORAN, chap. 33.

"God hath not given a man two hearts within him." RODWELL.

"Majmu'a-i-kawn-ra bi kanun-i-sabak  
Kardim tasaffuh varakan ba'da varak :  
Hakka ki na-khwandim u na didim dar u  
Juz zat-i-Hakk u sifat-i-zatiyye-i-Hakk."

"Like a lesson-book the compendium of the universe  
We turned over, leaf after leaf ;  
In truth we read and saw therein naught  
Save the Essence of God and the Essential Attributes of God."  
(E. G. BROWNE).

"Maju sa'adat wa daulat dar in jahan ki nayabi,  
Za bandagiash talab kun sa'adat du jahani."

DIWAN-I-SHAMS-I-TABRIZ.

"Look not in the world for bliss and fortune, since thou wilt not find  
them,  
Seek bliss in both worlds by serving Him." (NICHOLSON).

"Ma kana libasharin 'an yukallimahu 'llahu illa wahian au min  
wara' hijab." KORAN, chap. 42.

"It is not for man that God should speak with him, but by revelation  
or from behind a veil." (RODWELL).

"Ma kana rabbuka muhlika 'lqura hatta yab'atha fi 'ummiha  
rasulan yatlu alaihim ayatina wa ma kunna muhliki 'lqura illa wa  
ahluba dhalimun." KORAN, chap. 28.

"Thy Lord did not destroy those cities till He had sent an apostle to  
their mother city to rehearse our signs to its people; nor did we destroy  
the cities unless their people were unjust." (RODWELL).

"Makar-i-Shaitanast t'ajil wa shitab  
Lutf-i-Rahman ast sabr wa ijtinab ;  
B'atanni gasht maujud az khuda  
Ta ba shash ruz in zamin wa charkhha  
Warna qadir bud k'u az 'kaf' wa 'nun'  
Sad zamin dar yak dam awardi birun  
In tanni az pa'e t'alim-i-tu'st  
Sabr kun, dar kar-i-u dar ai durust."

ANWAR-I-SUHEILI

“ Hurry and rashness from the devil spring,  
 But patience, meekness, are from heaven’s king,  
 See from God’s hand creation slow arise  
 And six days’ labour claimed by earth and skies,  
 Else with two letters He possessed the might  
 Sudden to make new worlds upstart to light.  
 Lo ! in this course instruction to us sent ;  
 Use patience, for with it success is blent.”

EASTWICK.

“ Makaru makrahum wa inda ’llahi makruhum wa’in kana makruhum litazula minhu ’ljibal.”

KORAN, chap. 14.

“ They plotted their plots ; but their craftiness was under the control of God, even though their craftiness had been such that the mountains should be moved by it.”

(RODWELL).

“ Ma khalaqa ’llahu min shaian yatafayyau dhilaluhu ‘ani ’lyamini wa’ shshama’ili sujjidan lillahi.”

KORAN, chap. 16.

“ Everything which God hath created turneth its shadow right and left, prostrating itself before God.”

(RODWELL).

“ Ma khalaqna ’ssamai wa ’lardha wa ma bainahuma batilan dhalika dhannu ’lladhina kafaru fa wailun lilladhina kafaru mina ’nnari.”

KORAN, chap. 37.

“ We have not created the heaven and the earth and what is between them for nought. That is the thought of unbelievers ; but woe to those who believe not because of the fire !”

RODWELL.

“ Ma khalaqna ’ssama’i wa ’lardha wa ma bainahuma la’ibin lau ’aradna an nattakhidha lahwan la’ttakhadhnahu min ladunna in kunna fa’lin.”

KORAN, chap. 21.

“ We created not the heaven and the earth and what is between them for a sport ;  
 Had it been our wish to find a pastime, we had surely found it in ourselves ; if to do so had been our will.”

(RODWELL).

“ Ma khalaqtu ’ljinn wa ’lins, in bikhwan,  
 Juz ’ibadat nist maqsud az jahan ;  
 Garchi maqsud az kitab an fann buwad  
 Gar tu ash balish kuni ham mishawad ;  
 Lekin az maqsud in balish na bud  
 Ilm bud wa danish wa irshad wa sud.”

JALALUDDIN RUMI.

“ Read the text ‘ I have not created Jinns and men but to worship me,’ The only object of the world is to worship God.  
 Though the object of a book is to teach an art,  
 If you make a pillow of it, it serves that purpose too,  
 Yet its main object is not to serve as a pillow  
 But to impart knowledge and useful instruction.”

(WHINFIELD).

Makun shadmani bimarg-i-kase  
Ki dahrat na manad pas az wai base."

BOSTAN OF S'ADI.

" Indulge not joy at the death of another, for fortune will not long spare thyself after it." (FALCONER).

" Makun za ghussa shikayat ki dar tariq-i-talab  
Ba rahate na rasid anki zakhmate na kashid."

ANWAR-I-SUHEILL.

" Give not vent to angry wailings for in seeking ought be sure,  
They alone attain to gladness who can sadness first endure."

EASTWICK.

" Ma l'abatganim wa falak l'abat baz  
Az ru-e-haqiqati na az ru-e-majaz  
Bazicha hamkunim bar nat'a-e-wujud  
Raftim ba sanduq-i-'adam yak yak baz."

OMAR KHAYYAM.

" We are but chessmen destined it is plain,  
The great chess-player Heaven to entertain ;  
Us men It moves about the board of life,  
Then in the box of death shuts up again."

(WHINFIELD)

" Mal k'az wai bukhil bahra na yaft  
Dast-i-taraj dad bar bad ash,  
Ya'ba waris rasid wa ki gahe  
Juz banafrin na mi kunad yadash."

ANWAR-I-SUHEILL.

" The wealth the miser naught enjoyed is cast  
By the rude hand of spoilers to the wind ;  
Or has to some ungrateful heir now passed  
Who but with loathing calls his name to mind."

EASTWICK.

" Mal ra gar bahri din bashi hamul  
N'im mal salih guftash rasul."

JALALUDDIN RUMI.

" If for the Faith thou bear'st thy wealth, it then  
The Prophet says, is pure to righteous men." EASTWICK.

" Ma min da'abbatin fl 'lardhi illa ala 'llahi rizquha wa ya'lamu  
mustaqarraha wa mustauda'aha, kullun fl kitabin mubin."

KORAN, chap. II.

" There is no moving thing on earth whose nourishment dependeth not on God, and He knoweth its haunts and final resting-place ; all is in the clear Book." (RODWELL).

" Ma'min da'abbatin fl 'lardhi wa la ta'irin yatiru bijanahih 'illa  
'umamun 'amthalukum ma farratna fl 'lkitabi min shaian thumma  
'ila rabbihim yuhsharun."

KORAN, chap. 6.

" No kind of beast is there on earth nor fowl that flieth with its wings but is a folk like you : nothing have we passed over in the book ; then unto their Lord shall they be gathered." (RODWELL).

**“ Ma min da’abbatin illa huwa akhidhun binasiyatiha.”**

KORAN, chap. II.

**“ No moving creature is there which He holdeth not by its forelock.”**

RODWELL.

**“ Ma min gharibin wa’in abda tajalluduhu  
Illa sayadhkari ‘inda ’illate ’iwatana.”**

**“ There is no stranger though he make boast of his fortitude, but remembers his home at times of sickness.”** D. S. MARGOLIOUTH.

**“ Ma min mauludin illa wa qad yuladu ‘ala fitrati l’islam faab-awahu yuhawwidanihi au yunassiranihi au yumajjisanihi.”**

SAVING OF MUHAMMAD.

**“ There is no person born but assuredly he is begotten to the faith of Islam ; then his parents make a Jew of him, or a Christian or a Magian.”** (EASTWICK).

**“ Man ’adhallu mimmani ’ttaba’a hawahu bighairi hudan min ’llahi ‘inna ’llaha la yahdi lqauma dhdhalimin.”** KORAN, chap. 28.

**“ Who goeth more widely astray than he who followeth his own caprice without guidance from God ? Verily God guideth not the wicked.”** (RODWELL).

**“ Man ’adhlamu mimman dhukkira biayati rabbibi thumma a’radha ‘anha, inna mina ’lmujrimina muntaqimun.”**

KORAN, chap. 32.

**“ Who acteth worse than he who is warned by the signs of his Lord, then turneth away from them ? We will surely take vengeance on the guilty ones.”** (RODWELL).

**“ Man ‘allamani harfan faqad sayyarani ‘abdan.”**

PROVERB.

**“ Whoso hath taught me a letter hath made me his slave.”**

**“ Manam Isa’e khushkhanda ki ‘alam shud baman zinda  
Wale nisbat za haqq daram man az Miryama na mi-daram.”**

DIWAN-I-SHAMS-I-TABRIZ.

**“ I am sweet-smiling Jesus by whom the world is revived,  
But my lineage is from God : I know nought of Mary.”**

NICHOLSON.

**“ Man an muram ki dar payam bimaland,  
Na zamburam ki az nisham binaland ;  
Kuja shukr-i-in ni’mat guzaram  
Ki zur-i-mardum azari na daram.”**

GULISTAN, chap. 3.

**“ I am the ant which under foot men tread  
And not the hornet whose fierce sting they dread ;  
How for this boon shall I my thanks express,  
That I to injure man am powerless.”**

EASTWICK.

“ Man an ruz budam ki ’asma nabud  
 Nishan az wujud-i-musamma nabud  
 Nishan gasht mazhar sirr-i-zulf-i-yar  
 Ba juz mazhar-i-Haqq Taala nabud  
 Musamma wa ’asma za ma shud padid  
 Dar an dam ki anja man wa ma nabud  
 Man an dam bikardam khudara sujud  
 Ki dar batn-i-Miriam Masiha nabud.”

DIWAN-I-SHAMS-I-TABRIZ.

“ I was, ere a name had been named upon earth,  
 Ere one trace yet existed of aught that has birth :  
 When the locks of the Loved One streamed forth for a sign,  
 And Being was none save the Presence Divine !  
 Named and name were alike emanations from Me,  
 Ere aught that was ‘I’ yet existed, or ‘We’ ;  
 Ere the veil of the flesh for Messiah was wrought,  
 To the Godhead I bowed in prostration of thought.”

(FALCONER)

“ Man az Quran maghz ra bardakhtam  
 Ustukhwanra pish-i-sagan andakhtam.”

JALALUDDIN RUMI.

“ I extracted the marrow of the Koran, and threw the bone to the dogs.”

“ Man chang-i-tu am, bar har rag-i-man  
 Tu zakhma zani, man tanatanam.”

DIWAN-I-SHAMS-I-TABRIZ.

“ I am thy lute, on every vein (chord) of mine  
 Thou strikkest the quill, and I vibrate.” (NICHOLSON).

“ Man dha ’lladhi ma sa’a katt,  
 Waman lahu ’lhusna fakatt ?  
 Kam fi latin saiysi-atin  
 Warratana fha’l ghalat.”

HARIRI.

“ Who is there that never does evil at all, and who is there who has only good qualities ; into how many an evil deed error has plunged us ! ” (PALMER).

“ Man ghulam-i-an ki u dar har rabat  
 Khwishra wasil na danad bar samat.  
 Bas rabate ki babayad tark kard,  
 Ta ba maskan dar rasid ek ruz mard.”

JALALUDDIN RUMI.

“ I’ll be the very slave of him who at each stage  
 Will not suppose the goal ’tis of his pilgrimage ;  
 Before the traveller reach the home he bears in mind  
 How many stages are there must be left behind ! ”

(REDHOUSE).

“ Man hasil-i-umr-i-khud na daram juz gham  
 Dar ’ishq za nik wa bad na daram juz gham  
 Yak hamdam-i-damsaz nadaram nafsi  
 Yak m’unis-i-namzad nadaram juz gham.”

HAFIZ.

“ Nought from my life passed here save grief have I,  
 Nought from love's hope and fear save grief have I,  
 I have no intimate, no bosom friend,  
 No one who holds me dear, save grief, have I.”

BICKNELL.

“ Ma nih dil bar in kakhi-khurram hawa  
 Ki mibarad asmanash bala.”

PANDNAMA OF S'ADI.

“ Fix not the heart upon this mansion of pleasant breezes,  
 For its sky rains down calamity.”

GLADWIN.

“ Ma nih gush ba qaul ahl-i-gharz  
 K'az ishan rasad mal wa din ra shikast  
 Gharzju agar az tu shud sar-buland  
 Shawad pae qadr wa jah-i-tu past  
 Agar ba hasudan shudi hamrikab  
 'Inan-i-buzurgi bidadi za dast.”

ANWAR-I-SUHEILI.

“ Let not the ear to selfish men be lent,  
 For they will injure both the faith and state  
 As sycophants through thee grow eminent,  
 So will thy greatness and thy power abate ;  
 If to the envious thou dost yield consent,  
 Of thy free-will thou ceasest to be great.”

EASTWICK.

“ Mani 'htada fa 'innama yahtadi linafsihi wa man dhalla fa 'innama yadhili alaiha wa la taziru waziratun wizra 'ukhra wa ma kunna muadhibina hatta nab'atha rasula.”

KORAN, chap. 17.

“ For his own good only shall the guided yield to guidance, and to his own loss only shall the erring err, and the heavy laden shall not be laden with another's load. And we punished not till we had first sent an apostle.”

(RODWELL).

“ Manishin tursh az gardash-i-ayyam ki sabr  
 Talkhast wa lekin bar-i-shirin darad.”

GULISTAN, chap. 1.

“ Sit not sad because that time a fitful aspect weareth,  
 Patience is most bitter, yet most sweet the fruit it beareth.”

(EASTWICK).

“ Man jarraba 'imujarrab hallat bihi 'nnadamat.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Repentance lights on him who tests one tested already.”

(NICHOLSON)

“ Man kafara fa'alaihi kufruhu wa man amila salihan fa li 'anfusi-him yamhadun.”

KORAN, chap. 30.

“ He who disbelieves, on him shall be his unbelief, and they who have wrought righteousness, verily they shall spread for themselves couches of repose.”

(RODWELL).

"Man kana baina yadaihi ma ashtaha ratabun  
Yugnihi dhalika 'an rajmi l'anaqid."

GULISTAN, chap. 7.

"Who holds the dates he loves his hands between  
Contented pelts the clusters not I ween." EASTWICK.

"Man kana yarju liqai 'llahi fa'inna 'ajala 'llahi'la atin wa huwa  
'ssami'u l'alim, wa man jahada fa innama yujahidu linafsihi, inna  
'llaha laghaniun 'ani l'alamin."

KORAN, chap. 29.

"To him who hopeth to meet God, the set time of God will surely come.  
The Hearer the Knower, He ! and whoso maketh efforts maketh them for his own good only. Verily God is rich enough to dispense with all creatures." (RODWELL).

"Man kana yuridu l'izzata, falillahi l'izzatu jami'an, ilaihi yas-adu l'kalimu ttaiyyibu, wa'l'amalu ssalihu yarfa'uhu."

KORAN, chap. 35.

"If any desireth greatness, greatness is wholly with God. The good word riseth up to Him, and the righteous deed doth He exalt." (RODWELL).

"Man ki sulham daima ba in pidar,  
In jahan chun jannatastam dar nazar ;  
Har zaman nau surate wa nau jamal,  
Ta za nau didan faru mirad malal ;  
Man hame binam jahan ra az naim  
Abha za chashma jushan muqim."

JALALUDDIN RUMI.

"I am ever in concord with this father of ours,  
And earth ever appears to me as a Paradise ;  
Each moment a fresh form, a new beauty,  
So that weariness vanishes at these ever-fresh sights ;  
I see the world filled with blessings,  
Fresh waters ever welling up from new fountains."

WHINFIELD.

"Man qala 'ana' waq'a fi l'ana."

ARABIC PROVERB.

"Whoever says 'I' falls into trouble."

"Man talaba, wajada."

ARABIC PROVERB.

"Who seeks, finds."

"Man sannafa faqad istahadafa."

PROVERB.

"He who composes, makes himself a butt."

"Man wa tu bi man wa tu jam'a shawim az sar-i-zauq  
Khush wa farigh za khurafat-i-parishan man wa tu  
Tutian-i-falaki jumla jigar khwar shawand  
Dar maqame ki bikhandim bar an shan man wa tu."

DIWAN-I-SHAMS-I-TABRIZ.

“ Thou and I individuals no more shall be mingled in ecstasy,  
 Joyful and secure from foolish babble, thou and I.  
 All the bright plumed birds of heaven will devour their hearts with envy  
 In the place where we shall laugh in such a fashion thou and I.”  
 (NICHOLSON).

“ Man yahdi 'llahu fa huwa 'lmuhtadi wa man yudhlil fa 'aula'ka  
 humu lkhadirun.”

KORAN, chap. 7.

“ He whom God guideth is the guided, and they whom He misleadeth  
 are the lost.”

RODWELL.

“ Man yushrik b'llahi faka 'annama kharra min 'ssama'i fatak-  
 hatufu 'ttairu au tahwi bihi 'rrihu fi makanin sahiq.”

KORAN, chap. 22.

“ Whoever uniteth gods with God is like that which falleth from on  
 high, and the birds snatch it away, or the wind bloweth it away to a  
 distant place.”

(RODWELL).

“ Man yuslim wajhahu il 'llahi wa huwa muhsinun faqadi 'sstam-  
 saka bi 'lurwati 'luthqa wa il 'llahi 'aqibatu 'lamur.”

KORAN, chap. 31.

“ Whoso setteth his face toward God with self-surrender and is a doer  
 of that which is good, hath indeed laid hold of the surest handle: Verily  
 unto God is the issue of all things.”

RODWELL.

“ Man yuta hikmata faqad uta khairan kathira.”

KORAN, chap. 2.

“ He who has received wisdom, has received a great good.”

(EASTWICK).

“ Man yuti'i 'llaha wa rasulahu, faqad faza fauzan adhima.”

KORAN, chap. 33.

“ Whoso obeyeth God and His apostle, with great bliss surely shall he  
 be blessed.”

RODWELL.

“ Maparwar tan ar mard-i-rae wahshi  
 Ki ura chu mi-parwari mi-kushi.”

BOSTAN OF S'ADI, chap. 6.

“ If thou art a man of judgment and sense, cherish not thy body,  
 For, when thou cherishest it, thou slayest it.”

(CLARKE).

“ Mapindar agar shir wa gar ruba'i  
 K'az inan bimardi wa hilat rihi.”

BOSTAN OF S'ADI, chap. 7.

“ Whether thou art a lion or a fox, think not  
 That thou mayest escape from these slanderers by manliness or strata-  
 gem.”

(CLARKE).

“ Ma qadaru 'llaha haqqa qadrihi, inna 'llaha laqawiyyun, 'aziz.”

KORAN, chap. 22.

“ Unworthy the estimate they form of God ! Verily God is powerful,  
mighty.” (RODWELL).

“ Maqam-i-aman wa mai bigash wa rafiq-i-shafiq  
Garat mudam tuyassar shawad zihi taufiq  
Jahan wa kar-i-jahan jumla hich dar hich ast  
Hazar bar man in nuqta karda am tahqiq.”

HAFIZ ODE, 350.

“ A peaceful spot, unmixed wine, and a congenial mate,  
If these should be thy lot below, be thankful for thy fate,  
The world and what the world performs are but as nought in nought,  
This verity a thousand times has to myself been taught.”

(BICKNELL).

‘ Maqsud az jumla afrinash mayim  
Dar chashm-i-khirad jauhar biniash mayim  
In daira’e jahan chu angushtare ast  
Bi hich shakki naqsh-i-naginash mayim.’

OMAR KHAYYAM.

“ Man is the whole creation’s summary,  
The apple, as it were, of wisdom’s eye ;  
The circle of existence is a ring  
Whereof the signet is humanity.”

(WHINFIELD).

“ Ma ramaita ‘idh ramaita wa lakinna ‘llaha rama.” KORAN, chap. 7.

“ Thou didst not cast when thou didst cast, but God cast.”

(RODWELL).

“ Mara bamarg-i-‘adu jae shadmani nist  
Ki zindagani ma niz jawidani nist.”

GULISTAN, chap. 1.

“ In my foe’s death what joy is there for me ?  
For my life, too, cannot eternal be.”

(EASTWICK).

“ Marg-i-tan hadiya ast ba sahib raz  
Zar khalis ra chi nuqsanast kaz.”

JALALUDDIN RUMI.

“ Death of the body is a benefaction to the spiritual,  
What damage has pure gold to dread from the shears.”

(WHINFIELD).

“ Marg agar mard ast, gu ‘nizd-i-man a  
Ta dar aghushash bigiram tang tang  
Man az u umri sitanam jawidan  
U za man dalqe sitanad rang rang.”

JALALUDDIN RUMI.

“ If death be a human being say to him ‘ Draw near  
That I may closely fold him in a fond embrace,  
From him I extort by force eternal life,  
Whilst he but snatches from me the dervish’s party-coloured dress.’ ”

(SHEA).

" Mastan-i-khuda garchi hazarand, yake and,  
Mastan-i-hawa, garchi yakanast, duganast."

DIWAN-I-SHAMS-I-TABRIZ.

" Those drunk with God though they be thousands, yet are one,  
Those drunk with lust, though it be a single one, he is a double."  
(NICHOLSON).

" Ma tadri nafsun ma dha taksibu ghadan wa ma tadri nafsun  
bi'ayya ardhin tamutu, inna 'llaha 'alimun khabir."

KORAN, chap. 31.

" No soul knoweth what it shall have gotten on the morrow ; neither  
knoweth any soul in what land it shall die. Verily God is knowing,  
informed of all." (RODWELL).

" Mathalu 'lladhina hummilu 'taurata thumma lam yahmiluha  
kamathali 'lhimari yahmilu 'asfaran." KORAN, chap. 62.

" The likeness for those on whom the burden of the law was laid, and  
who afterwards would not bear it, is that of an ass beneath a load of  
books." (RODWELL).

" Mathalu 'lladhina yunfiquna 'amwalahum fi sabili 'llahi kamat-  
hali habbatin 'anbat sab'a sanabila fi kulli sunbulatin mi'atu hab-  
batin wa 'llahu yudhaifu liman yashau wa 'llahu wasiu 'alim."

KORAN, chap. 2.

" The similitude of those who spend their substance in the service of  
God is as the similitude of a grain of corn which produceth seven ears, in  
every ear a hundred grains ; for God giveth the increase to whom He  
pleaseth : God is bountiful and wise." (MUIR).

" Mathalu 'lladhina 'takhadhu min duni 'llahi auliya' kamathali  
'lankabuti ttakhadhat baitan wa'inna 'auhana 'lbuyuti 'lbaitu  
'lankabuti lau kanu ya'lamuun." KORAN, chap. 29.

" The likeness for those who take to themselves guardians besides God  
is the likeness of the spider who buildeth her an house ; but verily frailest  
of all houses is the house of the spider. Did they but know this !"  
(RODWELL).

" Mathaluhum kamathali 'lladhi 'stauqada naran, falamma 'ad-  
ha'at ma haulahu, dhahaba 'llahu binurihim wa tarakahum fi  
dhulumin la yubsirun, summun, bukmun, 'umun, fahum la  
yarji'un." KORAN, chap. 2.

" They (the infidels) are like one who kindleth a fire, and when it hath  
thrown its light on all around him, God taketh away their light, and  
leaveth them in darkness they cannot see. Deaf, dumb, blind ; therefore  
they retrace not their steps from error." (RODWELL).

“ Matlub chun ba dast buwad maghnamat shumar  
 Wa an ra za kaf madih ki pashimani award  
 Bisyar kas ki ganj-i-zar asan dihad babad  
 Wa anki za ranj bi dirame ghussaha khurad  
 Wa za dast rafta baz na ayad ba hich hal  
 Chandanki u fghan kunad wa jamaha darad.”

ANWAR-I-SUHEILI.

“ Prize high a wished for object when 'tis won,  
 Nor let it slip lest thou should'st feel regret,  
 Full many a spendthrift when his gold is done  
 Must under want's stern trials cashless fret,  
 For by-gone treasures back shall ne'er return,  
 Though clothes be rent and hearts with anguish burn.”

(EASTWICK).

“ Ma tuqaddimu li'anfusikum min khairin tajiduhu 'inda 'llahi.”

KORAN, chap. 74.

“ Whatever good works ye send on for your own behoot ye shall find  
 with God.”

(RODWELL).

“ Mauj-i-'ata shud padid, ghurrish-i-darya rasid,  
 Subh-i-sa'adat damid, subh na, nur-i-khudast.”

DIWAN-I-SHAMS-I-TABRIZ.

“ The billow of largesse hath appeared, the thunder of the sea hath arrived,  
 The morn of blessedness hath dawned. Morn? No, 'tis the light of  
 God.”

(NICHOLSON).

“ Mautu 'lfuqara rahatun.”

ARABIC PROVERB.

“ The death of the poor is repose.”

“ Ma uthiru 'an yamtadda bi zamani  
 Hatta 'an 'ara daulata 'laughadi wa 'ssifali  
 Taqaddamani 'unasun kana shutuhum  
 Wara khatwiya idh 'amshi 'ala mahali,  
 Hadha jazau 'mar'in 'aqranuhu daraju  
 Min qablihi fatamanna fusahata 'lajali.”

AL TUGHRAI.

“ Why have my days been stretched by fate  
 To see the vile and vicious great?  
 While I, who led the race so long,  
 Am last and meanest of the throng?  
 Ah, why has death so long delayed  
 To wrap me in his friendly shade,  
 Left me to wander thus alone,  
 When all my heart held dear is gone?”

J. D. CARLYLE.

“ Maya-e-‘aish-i-admi shikamast  
Ta batadrij mi-rawad chi gamast.”

GULISTAN (Preface).

“ The source of man’s life is the belly,  
So long as that acts regularly, what fear is there ?”

(PLATTS).

“ Maya’e mardum chashmam za gunah shusta na shud  
Garchi dar giriya du sad bar bar atish kardam,  
Ta rihad z’atish farda’e qiyamat imruz  
Binazr dar rukh-i-zisht-i-tu ‘azabash kardam.”

JAMI, BIHARISTAN, chap. 6.

“ The leaven of sin could not be washed out from the pupils of my eyes,  
Although I wept twice a hundred times over a fire ;  
But to be saved from the fire of the resurrection, I to-day,  
Punished them by contemplating thy hideous face.” (REHATSEK).

“ Maya’e taufiq karm kardan ast  
Ganj yaqin tark diram kardan ast  
Ganj rawanra ki tu pursi nishan  
Nist bajuz anki ba bakhshi rawan.”

ANWAR-I-SUHEILI.

“ The liberal brings God’s favour on himself,  
True treasure lies in the forsaking pelf,  
Would’st thou the trace of ceaseless treasure find,  
’Tis only in an ever-bounteous mind.” EASTWICK.

“ Ma yakunu min najwa thalathatin illa huwa rabi’uhum wa la  
khamsatin illa huwa sadisuhum wa a ’adna min dhalika wa la

“ Three persons speak not privately together but He is their fourth ;  
nor five but He is their sixth ; nor fewer nor more, but wherever they be,  
He is with them.” (RODWELL).

“ Ma yastawa ’lbahrani, hadha ‘adhbun furatun sa’ighun shara-  
buju wa hadha milhun ujajun wa min kullin ta’kuluna lahman  
tariyyan wa tastakhrijuna hiliyatun talbisunaha, wa tara ’lfulka  
fihi mawakhara litabtaghu min fadhlihi, wa la’allakum tashku-  
runa.”

“ The two seas are not alike ; the one is fresh, sweet, pleasant for drink,  
and the other salt, bitter ; yet from both ye eat fresh fish, and take forth  
for yourselves ornaments to wear ; and thou seest the ships cleaving the  
waters that ye may go in quest of His bounties ; and haply ye will be  
thankful.” KORAN, chap. 35.

“ Ma ya’zubu ’an rabbika min mithqalin dharratin fi ’lardhi wa la  
fi ’ssamai wa la ’asghara min dhalika wa la ’akbara illa fi kitabin  
mubin.” KORAN, chap. 10.

" Not the weight of an atom on earth or in heaven escapeth thy Lord ; nor is there ought that is less than this or greater, but it is in the per-spicuous Book." (RODWELL).

" Ma yughna 'ththara 'ani 'lfata  
Idha hashrjarat yauman wa dhaqa biha 'ssadar." HATIM AL TAI.

" Little use is wealth to a man when his throat rattles, and the breath leaves his chest." D. S. MARGOLIOUTH.

" Mazan dar wadi makr wa hil gam  
Ki dar dam-i-bala ufti sar-anjam."

ANWAR-I-SUHEILI.

" Do not into the vale of guile and fraud thy footsteps bend,  
For thou wilt fall into the snare of sorrow in the end."

EASTWICK.

" Mazan laf bi kibri k'an az nishan pa'e mur  
Dar shab tarik bar sang-i-siyah pinhantar ast  
Wa za darun kardan birun asan ma gir anra k'az an  
Kuhra kandan bisuzan az zamin asantar ast." JAMI (BIHARISTAN).

" Boast not of having no pride because it is more invisible  
Than the mark of an ant's foot on a black rock in a dark night.  
Think it not easy to extirpate from thy heart,  
For it is more easy to root up a mountain from the earth with a needle." (REHATSEK).

" Mihman-i-tu am dar saff arbab iradat  
Bi nishasta, ba har chiz ki ayad za tu razi;  
Binihada bakhwan-i-karamat dida'e ummid  
In'am tura muntazaram, na mutaqazi."

JAMI (BEHARISTAN).

" I am Thy guest in the ranks of those who wait upon Thy pleasure,  
Content with everything that proceeds from Thee ;  
Fixing on the table of Thy bounty the eyes of hope,  
I wait for Thy blessings, and ask not imperiously for them."

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" Mi-pursidi ki chist in nafs-i-majaz  
Gar bar guyam haqiqatash, hast daraz,  
Nafsist padid amada az daryaye  
Wa angah shuda baq'ar-i-an darya baz."

OMAR KHAYYAM.

" You ask what is this life, so frail, so vain,  
'Tis long to tell, yet I will make it plain,  
'Tis but a breath blown from the vasty deeps,  
And then blown back to those same deeps again."

(WHINFIELD).

“ Mihr pakān darmiyan dil nishan  
 Dil ma dih illa ba mihr dil khushan ;  
 Kue naummedi maru ummidhast  
 Sue tariki maru, khurshid hast.”

JALALLUDIN RUMI.

“ Then love the saints ; their love plant deeply in thy heart,  
 The pure of mind alone deserve a pure love's part,  
 Court not despair ; hope ever springs in human breast,  
 Seek not the dark ; the sun of light shines full confess.”

(REDHOUSE).

“ Mihtari dar qabul-i-firmanast  
 Tark-i-firman dalil-i-haramanast ;  
 Har ki sima-i-rastan darad  
 Sar-i-khidmat bar astan darad.”

GULISTAN, chap. 1.

“ Greatness consists in bowing to God's will,  
 Rebellion proves thee baffled, outcast still ;  
 Who bears impressed the tokens of the just,  
 Will place his head submissive in the dust.”

EASTWICK.

“ Millat 'ishq az hama dinha juda'st  
 Ashiqanra mazhab wa millat khuda'st.”

JALALUDDIN RUMI.

“ The sect of lovers is distinct from all others,  
 Lovers have a religion and a faith of their own.”

(WHINFIELD).

“ Min ayatihi 'llailu wa 'nnaharu wa 'shshamsu wa 'lqamaru la  
 tasjudu lilshshamsi wa la lilqamari wa 'sjudu l'illahi 'lladhi khala-  
 qahunna, in kuntum iyyahu ta 'budun.”

KORAN, chap. 41.

“ Among His signs are the night and the day and the sun and the moon.  
 Bend not in adoration to the sun or the moon, but bend in adoration before  
 God who created them both if ye would serve Him.”

RODWELL.

“ Minhumu 'lladhina yu'dhuna 'nnabiyya wa yaquluna huwa  
 'udhunun, qul 'udhunu khairin lakum yuminu b'illahi, wa yuminu  
 lilimuminin.”

KORAN, chap. 9.

“ There are some of them who wrong the prophet and say ‘ He is all  
 ear.’ Say ‘ an ear of good to you. He believeth in God and believeth the  
 believers.’ ”

RODWELL.

“ Miras-i-pidr khwahi, 'ilm-i-pidr amuz  
 K'in mal-i-pidr kharch tawan kard badih ruz.”

GULISTAN, chap. 7.

“ Learn what thy father knew, if thou would'st hold  
 His place. In ten days thou wilt spend his gold.”

EASTWICK.

“ Mirihand arwah har shab za in qafs  
 Farighan bi hakim wa mahkum kas,  
 Shab za zindan bikhabar zindanian  
 Shab za daulat bikhabar sultanian,  
 Na gham wa andisha-e-sud wa ziyan  
 Na khiyal in fulan wa an fulan,  
 Hal arif in bud bi-khwab ham  
 Guft izid ham raqud za in maram,  
 Khufta az ahwal dunya ruz wa shab  
 Chun qalam dar panja-e-taqlib Rabb.”

JALALUDDIN RUMI.

“ Every night spirits are released from this cage (the body)  
 And set free, neither lording it nor lorded over,  
 At night prisoners are unaware of their prison,  
 At night kings are unaware of their majesty,  
 Then there is no thought or care for loss or gain,  
 No regard to such an one or such an one,  
 The state of the ‘knower’ is such as this even when awake  
 God says ‘Thou wouldst deem him awake though asleep,’  
 Sleeping to the affairs of the world day and night  
 Like a pen in the directing hand of the writer.” (WHINFIELD).

“ Miskin dil-i-dardmand-i-diwanā’e man  
 Hushyār na shud za išhq-i-janānā’e man  
 Ruze ki sharab-i-ashiqe midanad  
 Dar khun-i-jigar zadand paimana’e man.”

OMAR KHAYYAM.

“ My heart weighed down by folly, grief and tine,  
 Is e'er inebriate with love divine ;  
 When as the Loved One portioned out His wine,  
 With my heart's blood He filled this cup of mine.”

(WHINFIELD).

“ Miskin-i-haris dar hama ‘alam hamī dawad  
 U dar qafa’e rizq wa ajal dar qafa’e u.”

GULISTAN, chap. 8.

“ Poor greedy wretch ! where'er he drags himself  
 Death him pursues, while he's pursuing self.”

(EASTWICK).

“ Miskin khar agarchi bi tamizast,  
 Chun bar hamī barad, ‘azizast ;  
 Gawan wa kharran-i-barbardar  
 Bih az admian-i-mardum-azar.”

GULISTAN, chap. 1.

“ True, the poor ass is dull ; but then  
 For carrying loads, ‘tis dear to men.  
 The carrier ox, the patient ass  
 Man's tyrant, cruel man surpass.”

EASTWICK.

“ Mis-i-hastiyat chu Musa na za kimiyah zar shud ?  
 Chi gham ast, agar chu Qarun, bajuwal zar na dari ?  
 Ba dirun-i-tu’st Misre ki tu’i shakar sitanast  
 Chi gham ast, agar za birun madad-i-shakar na dari ? ”

DIWAN-I-SHAMS-I-TABRIZ.

“ Has not the copper of your existence been changed, like Moses to gold  
 by his alchemy,  
 What matter though you have no gold in a sack like Qarun ?  
 Within you is an Egypt and you are its garden of sugar-canies,  
 What matter though you have no supply of sugar from without ? ”

NICHOLSON.

“ Miyana’e tarafain az sifat chandani  
 Tafawatast ki az aftab ta basuha  
 Pas ikhtiyar wasat ra’st dar jam’i amur  
 Bad'an dalil ki khairu l’amur ausataha.”

ANWAR-I-SUHEILI.

“ Extremes of quality as separate are  
 As the bright sun and the obscurest star ;  
 Wherefore to choose the midmost thing is best,  
 Since all ‘ the Golden Mean ’ as true attest.”

(EASTWICK).

“ Miyana’e tu wa an ki zaban zadi zakhmash  
 Baghair suhbat-i-sang wa sabu na khwahad shud,  
 Jarahate ki za tigh-i-zaban rasad ba dile  
 Ba hich marham rahat niku nakhwahad shud.” ANWAR-I-SUHEILI.

“ Both thou and they who from thy sarcasms smart,  
 Will be such comrades as the stone and cup.\*  
 The wound the tongue inflicts upon the heart  
 No soothing ointment ever can close up.” EASTWICK.

“ Miyan du tan jang chun atish ast  
 Sukhan chin badbakht haizam kash ast.” BOSTAN OF S’ADI, chap. 7.

“ Contest between two persons is like fire,  
 The unfortunate tale-bearer is the fire-wood cutter.”  
 (CLARKE).

“ Miyan-i-k’aba wa but-khana hich farqe nest  
 Ba har taraf ki nazar mi-kuni barabar u’st.” HAFIZ ODE, 107.

“ Between the Kaaba and the wine-house no difference I see,  
 Whate’er the spot my eye surveys, there equally is He.”  
 BICKNELL.

“ Miyan-i-sad kas ashiq chunan padid ayad  
 Ki bar falak mah-i-taban miyan-i-kaukabha.”

DIWAN-I-SHAMS-I-TABRIZ.

\* i.e., of glass.

“ The lover shineth among his fellows as in heaven  
 The brilliant moon among the host of stars.” (NICHOLSON).

“ Miyan-i-u ki khuda afrida ast az hich  
 Daqiqa ast ki hich afrida nakshadat,  
 Gada'e kui tu az hasht khuld mustaghniest  
 Asir-i-band-i-tu az har du 'alam azadast.”

HAFIZ.

“ The connection with Him which God out of nought hath created,  
 Is a subtlety which no created being hath solved ;  
 Independent of the eight abodes of Paradise is the beggar of thy street,  
 Free of both worlds is thy bound captive.”

CLARKE.

“ Mur gard award ba tabistan  
 Ta faraghat buwad zamistanash.”

GULISTAN, chap. 7.

“ The ant in summer corn upheaps,  
 'Tis thus in winter with abundance fed.” (EASTWICK).

“ Mur ki ba kaghaz did u qalam  
 Guft ba mur digar in raz ham  
 Ki ajaiib naqshaha an kalak kard  
 Hamchu rihan wa chu susan zar wa ward ;  
 Guft an mur asb'a ast an pishawar  
 Wa in qalam dar f'al far'a ast wa asr ;  
 Guft an mur seyam az bazu ast  
 K'asb'a laghar za zurash naqsh bast ;  
 Hamchunin mirraft bala ta yake  
 Mihtar mur an fatan bud andake  
 Guft k'az surat na binid in hunar  
 Juz ba aql wa jan na jumbad naqshaha.”

JALALUDDIN RUMI.

“ An ant who saw a pen writing on paper  
 Delivered himself to another ant in this way :  
 ‘ That pen is making very wonderful figures  
 Like hyacinths and lillies and roses,’  
 The other said ‘ The finger is the real worker,  
 The pen is only the instrument of its working ;’  
 A third ant said, ‘ No ! the action proceeds from the arm,  
 The weak finger writes with the arm's might ;’  
 So it went on upwards, till at last  
 A prince of the ants who had some wit  
 Said, ‘ Ye regard only the outward form of this marvel,  
 It is only from reason and mind that these figures proceed.’

(WHINFIELD).

“ Mur shahwat shud za adat hamchu mar  
 Mar-i-shahwat ra bikash dar ibtida ;  
 Warna inak gasht marat azhdaha  
 Lek har kas mur binad mar-i-khwish  
 Tu za sahib-i-dil kun istifsar-i-khwish.”

JALALUDDIN RUMI.

“ The ant of lust becomes by habit like a snake,  
 Slay first of all the snake of your lust,  
 Else this snake of yours will become a dragon ;  
 But every one regards his own snake as an ant,  
 Go inquire of your true state from a man of heart.”

“ Mu'allim niyamukht fahm wa rae  
 Sarisht-i-in sifat dar wujudat khuda'e ;  
 Garat man'a karde dil-i-haqq niwash  
 Haqqat 'ain-i-batil namude ba gush.”

BOSTAN OF S'ADI.

“ The instructor taught thee not understanding and judgment,  
 God created these qualities in thy existence ;  
 If He had refused thee a heart truth-hearing,  
 Truth would have appeared to thy eye the essence of falsehood.”

(CLARKE).

“ Mubtila'e ba gham wa mihnat wa anduh-i-firaq  
 Ey dil in nala wa afghan-i-tu bi chize nest ;  
 Dush bad az sar-i-kuyash ba gulistan biguzasht  
 Ey gul, in chak-i-giriban-i-tu bi chize nest.”

HAFIZ.

“ With the grief, the pain, the sorrow of separation, thou art distressed,  
 O heart ! this thy wailing and lamenting without something is not,  
 Last night from the head of his street the wind passed to the rose-garden,  
 O rose ! this rent of thy collar without something is not.” (CLARKE).

“ Muddate shud k'atish-i-sauda'e-u dar jan-i-ma'st  
 Z'an tamannah ki da'im dar dil-i-wiran-i-m'a'st.”

HAFIZ.

“ An age has passed since the fire of passion for him was in our soul,  
 Through that desire that was in the desolate heart.” (CLARKE).

“ Muflisan gar khush shawand az zar-i-qalb  
 Lek an ruswa shawad dar dar-i-zarb  
 Ta zar andudiyat az rah n'afgand  
 Ta khujal kazh tura chah n'afgand.”

JALALUDDIN RUMI.

“ A pauper may amused be with counterfeited coin,  
 But take this to the mint ; defaced 'twill be in fine ;  
 Then be not thou misled with gilded counterfeit,  
 Delusion will thee plunge headlong into hell's pit.”

REDHOUSE.

“ Muhal ast agar sar bar in dar nihi  
 Ki baz ayadat dast-i-hajat tihi ;  
 Khudaya, muqassar bikar amadim,  
 Thidast wa ummidwar amadim.”

BOSTAN OF S'ADI.

“ It is impossible if thou prostrate thyself at God's threshold that the hand  
 of thy need should return empty,  
 O God ! we are come to thee deficient in every good deed empty-handed,  
 yet trustful we are come.”

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“ Muhammad k’azal ta abad har chi hast  
 Ba araih nam-i-u naqsh bast  
 Chiraghe ki anwar biniash badu’st  
 Farugh hama afrinish badu’st.”

ANWAR-I-SUHEILI.

“ From past eternity to the unending future ’tis  
 Muhammad’s name that gilds whatever is,  
 Sole lamp is he whence beams of splendour shine,  
 In him creation’s splendours all combine.” EASTWICK.

“ Muhammadun rasulu ’llahi w’walladhina ma’ahu ’ashidau ‘ala  
 ’Ikaffari ruhamau bainahum, tarahum rukk’aan sujjadan yabtagh-  
 hunu fadhlani mina’llahi wa ridhwanan, simahum fi wujuhihim  
 min athari ssujudi, dhalika mathaluhum fi ’taurati wa mathaluhum  
 fi ’Injili, kazar’in ’akhraja shatahu fazarahu, fa ’staghladha,  
 fastawa ‘ala suqihi, yu’jibu ’zzurra’a, liyaghidha bihimu ’l kuffara.”

KORAN, chap. 48.

“ Muhammad is the Apostle of God ; and his comrades are most  
 vehement against unbelievers, but full of tenderness among themselves.  
 Thou mayest see them bowing down, prostrating themselves, imploring  
 favours from God and his good pleasure in them. Their tokens are on  
 their faces, the traces of their prostrations. This is their picture in the  
 Law and their picture in the Evangel. They are as the seed which putteth  
 forth its stalk ; and strengtheneth it, and it groweth stout and riseth upon  
 its stem rejoicing the sowers, to incense the unbelievers by their means.”

(RODWELL).

“ Muhiyya kunad ruza’e mar wa mur  
 Wagar chand bi dast wa pae and wa zur  
 Bi amrash wujud az ‘adam naqsh bast  
 Ki danad juz u kardan az nist hast ?  
 Na bar auj zatash para murgh-i-wahm  
 Na dar zail-i-wasfash rasad dast-i-fahm.”

BOSTAN OF S’ADI.

“ He prepares the daily food of the snake and the ant,  
 Although they are without hands and feet and strength,  
 By His order He portrayed existence from non-existence  
 Who except Him knows how to make the existing from the non-existing?  
 The bird of fancy flies not to the summit of His nature,  
 The power of the intellect arrives not at the skirt of His description.”

(CLARKE).

“ Muhsinan murdand wa ihsanaha bamand,  
 Ey khunuk an ra ki in markab barand ;  
 Zaliman murdand wa manad an zulmaha  
 W’ai jane k’u kunad makar wa dagha.”

JALALUDDIN RUMI.

“ The generous die but their kindness remains,  
 O happy he who drove this chariot (of kindness),  
 The unjust die and their injustice remains,  
 Alas for the soul that commits deceit and fraud.”

“ Muhtaj-i-qissa nist garat qasd-i-jan-i-ma’st  
 Chun rakht azan-i-t’ust ba yaghma chi hajatast?  
 Jam-i-jahannuma zamir-i-munir-i-dust  
 Izhar-i-ihtiyaj-i-khud an ja chi hajatast?”

HAFIZ.

“ If intention be Thine against our life, there is no need of pretence,  
 When the chattels are thine, of plunder is what need?  
 The cup world-displaying is the luminous mind of the friend of God,  
 Then of the revealing of my own necessity is what need?” CLARKE.

“ Mui sufed az ajal arad paiyam  
 Pusht kham az marg risanad salam,”

ANWAR-I-SUHEILI.

“ The white hair comes, its message gives from fate and terror’s king,  
 And the crooked back and stooping form death’s salutation bring.”  
 EASTWICK.

“ Mujarrad rau wa khana pardaz bash  
 Jawanmard wa dunya bar andaz bash.”

BOSTAN OF S’ADI.

“ Go alone, and be house emptying ;  
 Be liberal and wealth-dispensing.”

CLARKE.

“ Mujrim gar in daqiqa badanad ki dambadam  
 Mara chi lazzat ast ba ‘afu gunahgar  
 Hamwara irtikab juraim kunad ba‘amd  
 Daim ba nizd-i-ma gunah arad ba ‘itizar.”

ANWAR-I-SUHEILI.

“ Did the offender know what bliss to me  
 Arises from the pardon of a sin,  
 He’d ever err intentionally,  
 And with excuses some new crime begin.” EASTWICK.

“ Mujrim kushta’e af‘al-i-khwish ast  
 Chu bue afu yabad, zinda gardad ;  
 Agar surat pazirad paikar-i-afu  
 Chu mihr wa mushtari tabdih gardad.”

ANWAR-I-SUHEILI.

“ Their own bad actions do the guilty slay  
 The scent of pardon lifts them from the grave ;  
 Could we in outward shape sweet mercy see,  
 Than Sun or Jupiter more bright she’d be.” EASTWICK.

“ Mukhalifat-i-muzi ba malash ma kun  
 Ki bikhash bar awrad bayad za bun ;  
 Makun sabr bar / amil-i-zulm dust  
 Chu az farbihi bayadash kand pust.  
 Sar-i-gurg ham awwal burid  
 Na chun guspandan-i-mardam darid.”

BOSTAN OF S’ADI.

“ Exercise not retribution against the despoiler by confiscation of his property,

But it is proper to destroy his root from the foundation.

Exercise not patience with the agent of the friend of tyranny,

Since on account of his fatness (from extortion) it is proper to flay his skin.

It is also proper *at first* to cut off the wolf's head

Not at the time when he tore in pieces the sheep.”

CLARKE.

“ Mukhalif-i-tu yake mur bud wa mare shud

Bar awar az sar an mur mar gashta damar

Madih zamanash az in bish wa ruzgar ma bar

Ki azhdaha shawad ar ruzgar yabad mar.”

ANWAR-I-SUHEILI.

“ Thy foe was but an ant, a serpent now is he !

Then on this snake-turned ant take vengeance now.

For soon this serpent will a mighty dragon be,

If thou delay and him to live allow.”

EASTWICK.

“ Mukhalifu 'l'aiyyam zidd taba'aha

Mutatlab fi 'Ima jadhwata narin,

Wa idha rajauta 'lmustahilan fa 'innama

Tabna 'Iraja 'ala shafir harin

Fa 'l'aishu nauman wa 'lmuniyat aqadhu

Wa'l maru bainahuma khiyalu sarin.”

ALI BIN MUHAMMED AL TAHAMY.

“ Believe not Fate at thy command

Will grant a meed she never gave ;

As soon the airy tower shall stand

That's built upon a passing wave.

Life is a sleep of threescore years,

Death bids us wake and hail the light,

And man with all his hopes and fears

Is but a phantom of the night.”

J. D. CARLYLE.

“ Mukhannas bih az mard-i-shamshir zan

Ki riz-i-wagha sar batabad chu zan.”

BOSTAN OF S'ADI.

“ An impotent one is better than the swordsman,

Who, in the battle-day turns away his head woman like.”

CLARKE.

“ Mulkat-i-ashiqe wa kunj-i-tarab

Har chi daram zi yumni daulat-i-u'st.”

HAFIZ.

“ The realm of being a lover and the corner of joy,

All I have is from the favour of the fortune of His.”

CLARKE.

“ Mulk-i-'uqba khwah k'an khurram buwad

Zarra'e z'an mulk sad 'alam buwad,

Jahd kun ta dar miyan in nishast

Zarra'e z'an 'alamat ayad ba dast.”

ANWAR-I-SUHEILI.

“ Seek then the world to come for joys are there !  
 Not with its smallest portion could compare  
 A hundred worlds ; then strive, where now thou art  
 To win of that more happy world a part.” EASTWICK.

“ Mulk-i-sarasar zamin  
 Na-arzad ki khune chakad bar zamin.” BOSTAN OF S'ADI.

“ The country of the whole earth  
 Is not worth one drop of blood that trickles on the earth.”  
 (CLARKE).

“ Mulku 'lqana'ati la yukhsha 'alaihi, wa la  
 Yuhtaju fhi 'ila 'lansari wa 'ikhawali,  
 Tarju 'ibaqa bidarin la thabata laha  
 Fahal sam'ita bidhillin ghairi muntaqalin ?” AL TUGHRAI.

“ Contentment's realms no fears invade,  
 No cares annoy, no sorrows shade,  
 There placed secure, in peace we rest,  
 Nor aught demand to make us blest.  
 While pleasure's gay fantastic bower,  
 The splendid pageant of an hour,  
 Like yonder meteor in the skies  
 Flits with a breath no more to rise.”

J. D. CARLYLE.

“ Muminanra burd bashad 'aqibat  
 Ba munafiq mat andar akhirat;  
 Garchi har du bar sar-i-yak bazi and  
 Lek baham Maraghzi wa Raziland ;  
 Har yaki sue maqam-i-khud rawad  
 Har yaki bar wafq-i-nam-i-khud rawad.” JALALUDDIN RUMI.

“ Victory falls to the believers at last,  
 The hypocrites have death in the next world.  
 Although both parties are engaged in one game,  
 Yet, as regards one another, they are inhabitants of Merv and Rai (i.e.,  
 far asunder),  
 Each goes to his own place,  
 Each fares according to his name.” (NICHOLSON).

“ Munaghghas buwad 'aish-i-an tandurust  
 Ki bashad ba pahlawi bimar sust  
 Chu binam ki darwish-i-miskin na khwurad  
 Bigam andaram luqma zahr ast wa dard.” BOSTAN OF S'ADI.

“ The enjoyment of him that is sound in health is troubled, by whose side  
 is stretched the enfeebled victim of disease ;  
 When I see that the poor Darwesh has not eaten, the morsel turns on  
 my own palate to poison and pain.” (FALCONER).

"Murghe ki khabar na darad az ab-i-zilal  
Minqar dar ab-i-shur darad hama sal."

AKHLAQ-I-MUHSINI.

"The bird who has no knowledge of sweet water  
Dips his beak all the year in the water that is salt."

KEENE.

"Murghe ki ramida gardad az dam  
Min b'ad ba dana kai shawad ram."

ANWAR-I-SUHEILI.

"The bird once scared that has escaped the net,  
Will for no grain its terror then forget." (EASTWICK).

"Murgh-i-bagh-i-malkutam nayam az alam-i-khak  
Du sih ruze qafse sakhta and az badanam." DIWAN-I-SHAMS-I-TABRIZ.

"I am a bird of the heavenly garden ; I belong not to the earthly sphere,  
They have made for two or three days a cage of my body." (NICHOLSON).

"Murgh-i-dilam tair ast qudsi-i-'arsh ashiyan  
Az qafs-i-tan malul, ser shuda az jahan,  
Az sar-i-in khakdan chun biparad murgh-i-jan  
Baz nishiman kunad bar dar-i-an astan ;  
Dar du jahanash makan nist bajuz fauq-i-charkh  
Jism-i-way az m'adan ast, jan-i-way az la makan."

HAFIZ ODE, 465.

"My soul is as a sacred bird, the highest heaven its nest,  
Fretting within the body's bars it finds on earth no rest.  
When, speeding from this dusty heap, this bird of mine shall soar,  
'Twill find upon yon lofty gate the nest it had before,  
No spot in the two worlds it owns—above the sphere its goal ;  
Its body from the quarry is, from No-place is its soul."

BICKNELL.

"Murgh-i-himmat chu bal bikushayad  
'Az wa iqbalash ashiyan bashad  
Pish-i-chaugan-i-himmat-i-ala  
Kamtarin gue asman bashad."

AKHLAQ-I-MUHSINI.

"When the bird of ambition expands her wings,  
Honour and success are her nest ;  
Before the bat of a lofty mind,  
The sphere of heaven is the smallest ball." KEENE.

"Murghra par miburd ta ashiyan  
Par mardam himmatast ey marduman  
Ashiqe k'aluda shud dar khair wa sharr  
Khair wa sharr mangar, tu dar himmat nigar.  
Baz agar bashad supid wa bi nazir,  
Chunki saiadash mush bashad, shud haqir ;  
War buwad chaghde wa mail-i-u ba shah  
U sar baz an ast, mangar dar kulah."

JALALUDDIN RUMI.

“ A bird flies with its wings towards its nest,  
 The wings of a man are his aspiration and aim.  
 If a lover be besouled with good and evil  
 Yet regard not these ; regard rather his aspiration,  
 Though a falcon be all white and unmatched in form,  
 If he hunts mice, he is contemptible and worthless,  
 And if an owl fixes his affection on the king,  
 He is a falcon in reality ; regard not his outward form.”

WHINFIELD.

“ Muridan ba quwat za tiflan kam and  
 Mashaikh chu diwar-i-mustahkam and.”

BOSTAN OF S'ADI.

“ The disciples are in strength less than children,  
 The sheikhs are like a strong wall.”

(CLARKE).

“ Musallat makun chun mane bar saram  
 Za dast-i-tu bih, gar ‘aqbat baram.”

BOSTAN OF S'ADI, chap. 10.

“ Make not a person, like unto myself, ruler over me,  
 If I bear punishment, it is best from thy hand.”

(CLARKE).

“ Mushahadata 'l-abrar baina 'tajalli wa 'l-istatar.”

GULISTAN, chap. 2.

“ The vision of the pious is between effulgence and obscurity.”

(EASTWICK).

“ Mushk alud 'ast amma mushk nai  
 Bui mushkastash wale juz pashk nai  
 Taki pashke mushk gardad, ey murid,  
 Salha bayad dar an rauza charid.”

JALALUDDIN RUMI.

“ He is only scented with musk, he is not himself musk,  
 He smells of musk, but is really naught but dung,  
 For his dung to become musk, O disciple,  
 He must graze year after year in the divine pasture.”

(WHINFIELD).

“ Mushkil-i-khwish ba pir-i-mughan burdam dush  
 Ku ba ta'id-i-nazar-i-hall-i-mu'amma mi-kard  
 Didamash khurram wa khandan qadah-e-bada ba dast  
 Wa andar an aina sad guna tamasha mi-kard  
 Guftam 'In jam-i-jahan bin batu ki dad hakim ?'  
 Guft 'An ruz ki in gumbad-i-mina mi-kard.' ”

HAFIZ.

“ Last eve unto the Magian Sheikh to solve my doubts I flew,  
 To him who by his piercing gaze to secrets found the clue,  
 I saw him smiling and content, the wine-cup in his hand,  
 And in its world-revealing glass a hundred things he scanned,  
 I said 'When gave the Lord All-Wise that wondrous cup to thee?'  
 He said 'When the enamelled Dome was formed by His decree.' ”

BICKNELL.

“ Mushtari khwahi ki az wai zar bari,  
 Bih za haqq kai bashad, ey jan, mushtari ?  
 Mikhirad az malat ambae najas,  
 Midihad nur zamir muktabas  
 Misitanad in najas jism fana,  
 Midihad mulki birun az wahm-i-ma,  
 Misitanad qatre chande az ishk,  
 Midihad kausar ki arad qand rishk.”

JALALUDDIN RUMI.

“ Seek ye a purchaser who will pay you gold,  
 Where will you find one more liberal than God ?  
 He buys the worthless rubbish which is your wealth,  
 He pays you the light that illumines your heart,  
 He accepts these frozen and lifeless bodies of yours  
 And gives you a kingdom beyond what you dream of,  
 He takes a few drops of your tears  
 And gives you the divine fount sweeter than sugar.”

(WHINFIELD).

“ Musiya ! adab danan digarand  
 Sukhta jan wa rawanan digarand  
 Gar khata guyad, u-ra khate magu  
 Gar shawad pur khun, shahidan ra mashu.  
 Khun shahidana az ab aulatar ast,  
 In khata az sad sawab aulatar ast.”

JALALUDDIN RUMI.

“ O Moses ! the lovers of fair rites are one class,  
 They whose hearts and souls burn with love are another,  
 If they speak amiss, call them not sinners,  
 If a martyr be stained with blood, wash it not away,  
 Blood is better than water for martyrs,  
 This fault is better than a thousand correct forms.”

WHINFIELD.

“ Musalmanan, mara waqte dile bud  
 Ki ba wai guftami gar mushkile bud,  
 Dile hamdard wa yare mashlahat bin  
 Ki istizhar-i-har ahl-i-dile bud  
 Za man za'i shud andar kue janan.”

HAFIZ.

“ O Muslims once a heart was mine  
 Whereto I used to speak if there was a difficulty ;  
 A heart fellow-sufferer, helper, counsel-perceiver,  
 That was the aid-seeker of men of heart ;  
 But in the Beloved's street the heart was lost to me.”

“ Musulman gar bi-danisti ki but chist  
 Bi-danisti ki din dar but parastist.”

SHABISTARI.

“ Did the Musulman understand what the Idol is,  
 He would know that there is religion even in idolatry.”

(E. G. BROWNE).

“ Mutakallimra ta kase ‘aib na girad, suhanash salah na pazirad.”

GULISTAN, chap. 8.

“ Until one points out to an orator his defects, his discourse will never be mended.”

(EASTWICK).

“ Mutrib bisaz ‘ud ki kas bi ajal namurd  
Wa an ku na in tarana sarayad, khata kunad.”

“ Sing, minstrel, to thy lyre the strain unfated no one dies,  
Whoever cannot sing this lay in sinful error lies.”

BICKNELL.

“ Muzhda’e-wasl-i-tu ku? K’az sar-i-jan bar khizam  
Ta’ir-i-kuds-am va az dam-i-jihan bar khizam.”

HAFIZ.

“ Where is the good tidings of union with Thee? For I will rise up with my whole heart;  
I am a bird of Paradise, and I will soar upwards from the snare of the world.”

(E. G. BROWNE).

“ Muzhda dadand ki bar ma guzri khwahi kard  
Niyyat-i-khair magzaran ki mubarak fal ast.”

HAFIZ.

“ Glad tidings they gave that Thou wilt pass by us,  
Change not Thy good resolve, for a happy omen it is.”

(CLARKE).

“ Muzhda ey dil ki digar bad-i-saba baz amad,  
Hudhud-i-khush khabar az taraf-i-Saba baz amad,  
Bar kash ey murgh-i-sahar nagma’e Daudi baz  
Ki Sulaiman-i-gul az taraf-i-hawa baz amad.”

HAFIZ.

“ O heart! glad tidings! for the morning breeze hath come back!  
From the quarters of Saba the lapwing of good news hath come back,  
O bird of the morning prolong the melody of David,  
For from the quarter of the air the Solomon of the rose hath come back.”

(CLARKE).

“ Muzhda! muzhda! nak ham-i-ayad bahar  
Ta buwad taban shigufa chun zirih;  
Ta kunand an mewaha paida girih;  
Chun shigufa rikht mewa sar kunad  
Chunki tan bishkast jan sar bar kunad.”

JALALUDDIN RUMI.

“ Good news! Good new! Lo! the spring is at hand,  
If the blossoms did not shine as bright helmets,  
How could the fruits display their globes?  
When the blossoms are shed, the fruits come to a head,  
When the body is destroyed, the soul lifts up its head.”

WHINFIELD.

“ Na abistan durr buwad har sadaf  
 Na har bar shatir zanad bar hadaf.”

BOSTAN OF S'ADI, chap. 5.

“ Not every oyster is pregnant with the pearl,  
 Not every time does the expert archer hit the butt.”

(CLARKE).

“ Na an ki bar dar-i-dawa nishinad az khalqe  
 Wa gar khilaf kunandash ba jang bar khizad,  
 Agar za kuh faru ghaltad asia sange  
 Na arifast ki az rah-i-sang barkhizad.”

GULISTAN, chap. 2.

“ Not at strife's door sits he ; when thwarted, ne'er  
 Starts up to contest ; all unmoved his soul,  
 He is no saint who from the path would stir  
 Though a huge stone should from a mountain roll.”

EASTWICK.

“ Na ba dawa'ist qadr wa qimat-i-mard  
 Qimat-i-mard sabr bayad kard.”

AKHLAQ-I-MUHSINI.

“ The merit and value of a man are not according to his pretensions,  
 His worth should be determined by his patience.” (KEENE).

“ Na bar auj zatash parad murgh-i-wahm  
 Na dar zail wasfash rasad dast-i-fahm ;  
 Dar in warta kishti faru shud hazar  
 Ki paida na shud takhta'e bar kinar.”

BOSTAN OF S'ADI.

“ The bird of fancy flies not to the summit of His nature,  
 The power of the intellect arrives not at the skirt of his description,  
 In this whirlpool a thousand ships of reason foundered  
 In such a way that not a plank was found on the marge.” (CLARKE).

“ Na bar ushture sawaram na chu astar zir-i-baram  
 Na khudawand-i-r'aiyat na ghulam-i-shahriyaram  
 Gham maujud wa parishani m'adum na daram  
 Nafsi mizanam asuda wa umari basar aram.”

GULISTAN, chap. 2.

“ I ride not on a camel, but am free from load and trammel,  
 To no subjects am I lord, and I fear no monarch's word ;  
 I think not of the morrow, nor recall the bygone sorrow  
 Thus I breathe exempt from strife, and thus moves on my tranquil life.”

(EASTWICK).

“ Na bayad bastan andar chiz wa kas dil  
 Ki dil bardashtan karist mushkil.”

GULISTAN, chap. 5.

“ Thy heart from loving thing or person guard,  
 For to recall affection is most hard.”

EASTWICK.

“ Na bayad shud ba hast wa nist khushnud  
 Dar in hasti ki yabad nisti zud  
 Chashanad ab wa bar atish nishanad  
 Babakhshad chiz wa angah wa sitanad  
 Dihad bisitanad wa are nadarad  
 Ba juz dad wa sitad kare nadarad.”

ANWAR-I-SUHEILI.

“ In this existence so soon to expire,  
 The being or not being should not make us gay,  
 It gives us water, puts us in the fire,  
 Freely bestows a thing then snatches it away,  
 It gives, it snatches back and has no shame,  
 Taking and giving, its task is this the same.” EASTWICK.

“ Na binad mudd’ai juz khewishtanra  
 Ki darad parda pindar dar pish ;  
 Garash chashm-i-khuda bini ba bakhshad,  
 Na binad hich kas ‘ajiztar az khwish.”

GULISTAN, chap. 2.

“ Naught but themselves can vain pretenders mark  
 For conceit’s curtain intercepts their view ;  
 Did God illume that which in them is dark,  
 Naught than themselves would wear a darker hue.”

(EASTWICK).

“ Na binand juz nek khuyan bihisht  
 Ba duzakh burd mard-ra khue zisht.”

BOSTAN OF S’ADI chap. 4

“ Those of good temper only see Paradise,  
 A bad temper takes a man to hell.”

(CLARKE).

“ Na bini ki chun baham ayand mur,  
 Za shiran-i-jangi bar arand shur ?”

BOSTAN OF S’ADI, chap. 1.

“ Dost thou not see that when ants assemble together  
 They bring trouble and torment to fighting lions ?”

(CLARKE).

“ Na bini ki chun gurba ajiz shawad  
 Ba arad ba changal chashm-i-palang.”

GULISTAN, chap. 1.

“ Seest thou not how in last extremity  
 The cat will lacerate the leopard’s eyes.”

(EASTWICK).

“ Na bulbul bar gulash tasbih khanast  
 Ki har khare ba tasbihash zabanast.”

GULISTAN, chap. 2.

“ Not sole, the rose-couched Bulbul hymns his name,  
 Each thorn’s a tongue his marvels to proclaim.”

EASTWICK.

“ Na burda ba subh dar talab shame chand  
 Nanhada za khewishtan birun game chand,  
 Dar kiswat-i-khass amada ‘ame chand  
 Badnam kuninda’e nikuname chand.”

OMAR KHAYYAM.

“ These dullards never burn the midnight oil  
 In deep research, nor do they ever toil  
 To step beyond themselves but dress them fine,  
 And others’ reputation try to spoil.”                    WHINFIELD.

“ Na burda ranj ganj tuyassar na shawad  
 Mazd an girift, jan biradar, ki kar kard.”

ANWAR-I-SUHEILI.

“ Who bears not toil, will ne’er the treasure gain,  
 His is the guerdon, brother, whose the pain.”            EASTWICK.

“ Na chandan bikhur k’az dihanat bar ayad  
 Na chandan ki az z’uf janat bar ayad.”

GULISTAN, chap. 3.

“ Eat not so as to cause satiety,  
 Nor yet so little as of want to die.”                    EASTWICK.

“ Nadanad kase qadar-i-ruz-i-khushi  
 Magar ruze uftad bisakhti kashi.”

BOSTAN OF S’ADI, chap. 8.

“ A person knows not the value of a day of pleasure,  
 Save on that day when he falls to hardship enduring.”  
 (CLARKE).

“ Na danisti ki bini band bar pae  
 Chu dar gushat mamad pand mardum?  
 Digar rah gar na dari taqat-i-nish  
 Makun angusht dar surakh-i-kazhdum.”

GULISTAN, chap. 1.

“ Knewest thou not that thou would’st see the chains upon thy feet,  
 When a deaf ear thou turnest on the counsels of the wise ;  
 If the torture of the sting thou canst not with courage meet,  
 Place not thy finger in the hole where the sullen scorpion lies.”  
 (EASTWICK).

“ Na darad khiradmand az faqr ‘ar  
 Ki bashad nabira az faqr iftikhar.”

PANDNAMA OF S’ADI.

“ The wise man reckoneth not poverty any dishonour  
 Since poverty was the Prophet’s glory.”                    GLADWIN.

“ Nadarim ghair az tu faryad ras  
 Tu’i ‘asiyanra khata bakhsh wa bas  
 Nigahdar mara az rah-i-khata  
 Khata dar guzar wa sawabam numa.”

PANDNAMA OF S’ADI.

“ We have none excepting Thee for our defender,  
 Thou art the all-sufficient forgiver of transgressors,  
 Preserve us from the road of sin,  
 Pardon our misdeeds and instruct us in righteousness.”  
 (GLADWIN).

' Na dida'i ki chi sakhti hami rasad kase  
 Ki az dihanash badar mi-kunand dandani?  
 Qiyas kun ki chi halash buwad dar an sa'at  
 Ki az wujud-i-azizash badar rawad jani."

GULISTAN, chap. 6.

" Hast thou ne'er marked his agony,  
 Out from whose jaw a tooth is wrenched?  
 Then think what must his feelings be  
 Whose life, dear life, is being quenched."

(EASTWICK).

" Nadimtu nadamata 'Ikusayy lama  
 Ghaddat minni muttalaqatan Nawaru,  
 Wa kanat jannati, fakharajtu minha,  
 K'Adam hina 'akhrajahu 'adiraru;  
 Fakuntu kafaqin 'ainaihi 'amdan,  
 Fa 'asbaha ma yadhau 'nnaharu."

FARAZDAK.

" I feel a repentance like that of Al Kosai, now that Nawar has been put away by me;  
 She was my Paradise and I have left her, like Adam when Ad Dirar drove him forth,  
 I have been as one who put out his eyes wilfully; who rises in the morning and the sun shines not to him." (CHENERY).

" Nadim wa mutrib wa saki hama ust  
 Khujal-i-ab wa gil dar rah bahana  
 Wujud-i-ma mu'amma'ist, Hafiz  
 Ki tahqiqash fusunast wa fasana."

HAFIZ ODE, 487.

" Companion, minstrel, Saki,—all is He,  
 As the way's phantom clay and water see :  
 Man is a riddle and but vain pretence  
 Is his, O Hafiz, who would solve its sense." BICKNELL.

" Nafakh sur amr ast az yazdan pak  
 Ki bararid ey zara'ir sar za khak  
 Baz ayad jan har yak dar badan  
 Hamchu subh hush jan andar badan  
 Jan tan khudra shinakht waqt ruz  
 Dar kharaba khud dar ayad chun kanuz." (JALALUDDIN RUMI).

" The blast of the last trump will be God's command  
 To every atom to lift its head from the earth,  
 The souls also of each will return to their bodies,  
 Even as sense returns to bodies awaking from sleep,  
 On that morn each soul will recognise its own body  
 And return to its own ruin like hidden treasure."

(WHINFIELD).

" Nafsat basag-i-khana hami manad rast  
 Juz bang-i-miyan tihi az u hich nakhwast,  
 Ruba sifatast wa khwab khargush dihad  
 Ashub-i-palang darad wa gurg daghast."

OMAR KHAYYAM.

" Men's lusts like house-dogs still the house distress  
 With clamour, barking for mere wantonness :  
 Foxes are they and sleep the sleep of hares,  
 Crafty as wolves, as tigers merciless." (WHINFIELD).

" Na giti pas az jumbish aram yaft?  
 Na S'adi safar kard ta kam yaft?  
 Dil az bi-muradi bifikrat masuz,  
 Shab abistan ast, ey biradar, biruz."

BOSTAN OF S'ADI, chap. 6.

" Did not the world find rest after motion ?  
 Did not S'adi travel till he found his desire ?  
 Consume not thy heart from failure of desire ;  
 O brother, the night is pregnant with the day."

CLARKE.

" Naguyand az sar-i-bazicha harfe  
 K'az an pande na girad sahib-i-hush ;  
 Wa gar sad bab-i-hikmat pish-i-nadan  
 Bikhwanand ayadash bazicha dar gush."

GULISTAN, chap. 2.

" Not e'en in jest a playful word is said,  
 But to the wise 'twill prove a fruitful theme,  
 To fools a hundred chapters may be read  
 Of grave import ; to them they'll jesting seem."

(EASTWICK).

" Na gufta, na darad kase ba tu kar  
 Wa lekin chu gufti, dalilash biyar."

GULISTAN, chap. 4.

" Art silent ? None can meddle with thee. When  
 Thou once hast spoken, thou must prove it then."

EASTWICK.

" Na har chi ba qamat mihtar ba qimat bihtar, ashshatu nazi-  
 fatun w'alfilu jifatun."

GULISTAN, chap. 1.

" Not everything that is higher in stature is more valuable ; the sheep is  
 clean and the elephant unclean."

(EASTWICK).

" Na har ki chihra bar afrukht dilbare danad,  
 Na har ki aina sazad, Sikandare danad,  
 Na har ki kulah kaj nihad wa tund nishast  
 Kulah dari wa ain-i-sarwari danad."

HAFIZ ODE, 211.

" Not every one whose face is bright, true love's ensnaring knows,  
 Not every one who mirrors makes, Iskandar's bearing knows,  
 Not every one who slants his cap or takes his seat augustly,  
 To wear the cap of sovereignty or rule us justly knows."

(BICKNELL).

" Na har ki quwwat-i-bazu wa mansabe darad  
 Ba sultanat bikhurad mal-i-marduman baguzaf ;  
 Tawan ba halq faru burdan ustukhwan-i-durusht  
 Wali shikam badarad chun bagirad andar naf."

GULISTAN, chap. 1.

“ Not every one who with strong arm bears sway,  
 Can boast of his extortions in the end ;  
 To swallow the rough bone thou may'st some way  
 Devise ; but once permit it to descend  
 Down to the navel, 'twill thy belly rend.”      (EASTWICK).

“ Nahnu banu 'lmauta, fama baluna na'afu ma la budda min shurbihi

Tajkhalu eydina bi 'arwahina 'ala zamanin hia min kasbih  
 Fahazih 'l'arwahu min jawwihi wa haza 'lajsadu min turbihi  
 Lau 'afkard 'lashiqu fi muntaha husni 'lladhi yasbih, lam yasbih  
 Lam nara qarna 'shshamsi fi sharqihi fashakkati 'lanfusu fi ghar  
 bihi.”

MUTANNABI.

“ We are the sons of the dead, why then loathe the draught that must  
 needs be drained,  
 We stint to time our souls though they be His due, for these souls are  
 air of His air, and these bodies are dust of His dust.  
 If the lover bethought himself of what would be the end of the beauty  
 that entrances him, it would not entrance him,  
 Yet when we see the bursting forth of the rising sun, our minds doubt  
 not of his setting.”

(STEINGASS).

“ Nahnu ruhani halalna badana  
 Fa 'idha absaratani 'absartahu  
 Wa idha absartahu 'absartana.”

MANSUR HALLAJ.

“ We are two souls dwelling in one body,  
 When thou seest me, thou seest him,  
 And when thou seest him, thou seest us both.”

(DE SLANE).

“ Nakhurad az 'ibadat an bikhirad  
 Ki ba haqq niku bud, ba khalq bad,  
 Sukhan manad az 'aqilan yadgar  
 Za Sa'di hamin yak sukhan yad dar,  
 Gunahgar-i-andishnak az khuda  
 Bih az parsa'e 'ibadat-numa.”

BOSTAN OF SA'DI.

“ That man void of understanding ate no fruit of his devotion,  
 Who, being good towards God, was evil towards his fellow-creatures.  
 The words of the wise endure for a memorial ; remember thou this one  
 saying of Sa'di :  
 ‘ Better is the sinner who feareth God, than the saint who practiseth  
 outward obedience.’ ”

(ASIATIC JOURNAL).

“ Nakunad jaur pisha sultani  
 Ki na ayad za gurg chaupani  
 Padshahi ki tarah-i-zulm fagand  
 Pae diwar-i-mulk-i-khwish bikamad.”

GULISTAN, chap. 1.

“ Kingcraft yokes not with tyranny,  
 The wolf cannot the shepherd be,  
 Tyrants who on their people fall,  
 Sap their own state’s foundation wall.”     EASTWICK.

“ Nala iq masjidam wa na khurad-i-kanisht  
 Izad danad gil-i-mara az chi sarisht  
 Chun kafr-i-darwisham wa chun qahba’e zisht  
 Na din wa na dunya wa na ummid-i-bihisht.”     OMAR KHAYYAM.

“ From mosque an outcast and to church a foe,  
 Out of what clay did Allah form me so?  
 Like sceptic monk or ugly courtesan,  
 No hopes have I above, no joys below.”     (WHINFIELD).

“ Namanad sitamgar-i-bad ruzgar  
 Bamanad baru l’anat-i-paedar.”

GULISTAN, chap. 1.

“ Not always will the wicked tyrant live  
 The curse upon him will for aye survive.”     (EASTWICK).

“ Na mard ast an ba nazdik-i-khiradmand  
 Ki ba pil-i-diman paikar juyad;  
 Bale mard an kas ast az rue tahqiq  
 Ki chun khashm ayadash, batil naguyad.”

GULISTAN, chap. 1.

“ They that with raging elephants make war,  
 Are not so, deem the wise, the truly brave,  
 But in real verity the valiant are  
 Those who when angered are not passion’s slave.”

EASTWICK.

“ Nashat jawani za piran ma jui  
 Ki ab-i-rawan baz na ayad dar jui.”

BOSTAN OF S’ADI, chap. 9.

“ Seek not the joy of youth from old men,  
 For the running stream returns not to the rivulet.”

CLARKE.

“ Nang-i-bang u khamr bar khud mi-nihi  
 Ta dami az khwishtan tu va-rihi.”

JALALUDDIN RUMI.

“ Thou takest on thyself the shame of hemp and wine,  
 In order that thou mayest for one moment escape from thyself.”

(E. G. BROWNE).

“ Nasazae-ra chu bini ba ikhtiyar  
 Aqilan taslim kardand ikhtyar;  
 Chun na dari nakhun-i-darranda tiz  
 Ba dadan an bih ki kam giri sitiz.”

GULISTAN, chap. 1.

“ Seest thou that fortune crowns the unworthy,—then  
 Choose thou submission too with wiser men;  
 Hast thou not sharp and rending claws, then yield,  
 For so ’tis best—to beasts the battle-field.”     (EASTWICK).

“ Nashayad bani Adam-i-khak zad  
 Ki dar sar kunad kibr-i-tundi wa bad  
 Tura ba chunin garmi wa sar kashi  
 Na pindaram az khaki—az atishi.”

GULISTAN, chap. 8.

“ It suits not Adam’s children earthly born,  
 To indulge in pride, ferocity and scorn,  
 When I behold in thee such heat and ire,  
 I cannot think thee sprung from earth but fire.”

(EASTWICK).

“ Nasihat hama ‘alam chu bad dar qafs ast  
 Ba pish mardam ‘ashiq chu ab dar ghirbal.”

“ ’Tis but to cage the wind advice to give ;  
 To lovers ’tis but water in a sieve.”

EASTWICK.

“ Nasir-i-khusraw bi-dashti mi-guzasht  
 Mast-i-la-ya’kil, na chun mey-khwaragan,  
 Mabrazi did u mazari ru-bi-ru  
 Bang bar zad ; guft, ‘k’ey nazzaragan !  
 Ni’mat-i-dunya, va ni’mat-khur bin ;  
 Insh ni’mat ! Insh ni’mat khwaragan.”

NASIR-I-KHUSRAW.

“ Dead drunk (not like a common sot) one day  
 Nasir-i-khusraw went to take the air,  
 Hard by a dung-heap he espied a grave  
 And straightway cried ‘O ye who stand and stare,  
 Behold the world ! Behold its luxuries !  
 Its dainties here—the fools who ate them, there !’”

(E. G. BROWNE).

“ Na talkh ast sabare ki bar yad-i-ust  
 Ki talkhi shakar bashad az dast-i-dust  
 Asirash na khwahad rihai za band  
 Shikarash na juyad khulas az kamand.”

BOSTAN OF S’ADI, chap. 3.

“ Patience, which is in remembrance of Him is not bitter,  
 For bitterness from a friend’s hand is sugar,  
 His captive desires not release from bonds,  
 His prey seeks not freedom from the snare.”

(CLARKE).

“ Naubat-i-piri chu zanad kus-i-dard  
 Dil shawad az khush-dili wa ‘aish sard.”

ANWAR-I-SUHEILI.

“ When the changing watch of age strikes the drum of deep distress,  
 The heart grows cold to joyous things, to mirth and happiness.”

EASTWICK.

“ Nayasad masham az tabla ‘ud  
 Bar atish nih ki chun ‘ambar babuyad,  
 Buzurgi bayadat, bakhshindagi kun,  
 Ki dana, ta nayafrshani, naruyad.”

GULISTAN, chap. 1.

“ The aloes-tray from which no fragrance came,  
 If placed on fire, its inodorous state  
 Will change more sweet than ambergris. So fame  
 Thou for thyself by generous deeds create ;  
 The unsown seed will never germinate.” (EASTWICK).

“ Nawak mard afkan sad tir zan  
 An na kunad k’ah yake pir zan.”

ANWAR-I-SUHEILI

“ A hundred archers’ slaughtering shafts do less  
 Than one crone’s sigh, one sigh of helplessness.”

EASTWICK.

“ Nazara’e jamal-i-khuda juz khuda na kard.”

DIWAN-I-SHAMS-I-TABRIZ.

“ None but God hath contemplated the beauty of God.” (NICHOLSON).

“ Nazr kardan badarwishan buzurgi ra biyafzayad  
 Suleiman ba hama hashmat nazarha bud ba murash.”

ANWAR-I-SUHEILI

“ To condescend to holy men adds greatness to the great,  
 King Solomon would not o’erlook an insect’s low estate.”

EASTWICK.

“ Nik ar kuni, ba jae tu niki kunand baz  
 War bad kuni, ba jae tu az badtar kunand,  
 Imruz hasti az bad wa az nik bi-khabar,  
 Roze buwad ki az bad wa nikat khabar kunand.”

ANWAR-I-SUHEILI

“ If thou doest good, to thee, too, good they’ll do,  
 If ill, they will repay thee, and worse too,  
 Art thou of good and ill now ignorant,  
 There comes a day that they’ll supply this want.”

EASTWICK.

“ Nik bashi wa badat guyad khalaq  
 Bih ki bad bashi wa nikat binand.”

GULISTAN

“ Be thou but good and ill report despise,  
 ’Tis better thus than thou should’st be  
 Bad while thou seemest good in other’s eyes.”

EASTWICK.

“ Nik daryab wa bad ma kun, zinhar,  
 Ki bad wa nik baz khwahi did  
 Mail niki agar kuni hama ja  
 Khwish ra sarfaraz khwahi did  
 War tariq badi rawi, khud ra  
 Paemal niyaz khwahi did.”

ANWAR-I-SUHEILI

“ Seek to do good, shun evil and take heed,  
 For as thou actest, so too shalt thou speed,  
 Ever in good dost thou incline to tread,  
 Thou shalt then aye behold upraised thy head ;  
 But if in vice thou walkest, thou shalt see  
 Thyself down-trampled by adversity.”

EASTWICK.

“ Nik sahalast zinda bijan kard  
 Kushtara baz zinda natawan kard ;  
 Shart-i-aqlast sabr-i-tirandaz  
 Ki chun raft az kaman, na ayad baz.”

GULISTAN, chap. 8.

“ ’Tis very easy one alive to slay,  
 Not so to give back life thou tak’st away ;  
 Reason demands that archers patience show  
 For shafts once shot return not to the bow.”

EASTWICK.

“ Nik wa bad, chun hame babayad murd,  
 Khunak an kas ki gue niki burd.”

GULISTAN, Preface.

“ Soon both good and bad must die,  
 Happy is the man who carries off the ball of virtue.”

(PLATTS).

“ Nist bar lauh-i-dilam juz Alif-i-qamat-i-dust  
 Chi kunam ; harf-i-digar yad na dad ustadam.”

HAFIZ ODE, 416.

“ My loved one’s Alif-form stamps all my thought  
 Save that, what letter has my master taught ? ”

BICKNELL.

“ Nist kasbe az tawakkul khubtar  
 Chist az tafwiz-i-khud mahbubtar ?  
 Gar tura sabr budi, rizq amadi,  
 Khwish ra chun ashiqan bar tu.”

ANWAR-I-SUHEILI.

“ The best of all professions is to lean  
 On providence. Can aught be livelier seen  
 Than faith. Were thou but patient, what thy fate must be  
 Will come and cling all lover-like to thee.”

EASTWICK.

“ Nist khud az murgh parran in ‘ajab  
 K’u na binad dam wa uftad dar ‘atab,  
 In ajab ki dam binad ba wataad  
 Gar bikhwahad war nakhwahad mi fatad.”

JALALUDDIN RUMI.

“ The strange thing is not that winged fowl  
 Fall into the deadly snare without seeing it,  
 But that they see the snare and the limed twig  
 And yet fall into it, whether they will or no.”

WHINFIELD.

“ Nist shu, nist az khudi zirak  
Badtar az hastiat jinayat nist.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Become nought, nought from self-hood, because  
There is no crime worse than thy being.” (NICHOLSON).

“ Nist wash bashad khiyal andar jahan  
Tu jahani bar khiyali bin rawan;  
Bar khiyali sulhshan wa jangshan  
Bar khiyali namshan wa nangshan.”

JALAI.UDDIN RUMI.

“ Mere fancy’s pictures ever objects mar,  
Things non-existent often frenzy paints,  
We see mankind deluded over feints ;  
Their peace, their war not seldom for a sham,  
Their pride, their shame some sorry epigram.”

REDHOUSE.

“ Ni arzad ‘asl jan-i-man, zakhm nish  
Qina’at nikutar bidusab-i-khwish.”

BOSTAN OF S’ADI, chap. 6.

“ Oh, my soul ! honey is not worth the sting’s wound,  
Contentment with one’s own syrup of dates is best.”

(CLARKE).

“ Niayad binazdik dana pasand  
Shuban khufta wa gurg dar guspand.”

BOSTAN OF SA’DI, chap. 1.

“ In the opinion of the wise it is not approved,  
The shepherd asleep, and the wolf among the sheep.”

(CLARKE).

“ Niayad nikukari az bad ragan  
Muhal ast duzandagi az sagan  
Hama failsufan Yunan wa Rum  
Nadanand kard angabin az zaqum.”

BOSTAN OF S’ADI, chap. 5.

“ A good deed comes not from those of bad stock,  
As needle-work is impossible to dogs,  
All the philosophers of Greece and Rum  
Know not how to make honey from the thorny tree.”

(CLARKE).

“ Nigah dar fursat ki ‘alam damist  
Dame pish-i-dana bih az alamist  
Birافتاند war har kas dirud an chi kisht  
Namand bajuz nam niku wa zisht.”

BOSTAN OF S’ADI, chap. 9.

“ Take care of opportunity ; for the world is but for a moment,  
In the opinion of the wise a moment of life is better than a world ;  
They departed, and every one reaped what he sowed,  
There only remains good and bad name.”

(CLARKE).

“ Nihad shakh pur mewa sar bar zamin  
Tawaz'a kunad hushmand guzin.”

PANDNAMA OF S'ADI.

“ The bough, full of fruit, placeth its head upon the earth ;  
The truly wise man practises humility.”

GLADWIN.

“ Nihal-i-dushmani bar kun, ki ranj-i-bi shumar arad.”

HAFIZ ODE, 220.

“ Uproot thou hatred's plant completely, or woes unnumbered thence  
may shoot.”

(BICKNELL).

“ Nim nane gar khurad mard-i-khuda  
Bazal-i-darwishan kunad nim-i-digar  
Haft iqlim ar bigirad padshah  
Hamchunan dar band iqlime digar.”

GULISTAN, chap. I.

“ The man of God with half his loaf content  
To dervishes the remnant will present,  
But though a king seven regions should subdue,  
He'll still another conquest keep in view.”

(EASTWICK).

“ Nishan bar takhta'e hasti na bud az Adam wa 'alam  
Ki jan dar maktab-i-ishq az tamanna'e tu mi-zad dam.”

S'AID.

“ No sign of man or world appeared on the tablet of existence,  
When the soul breathed forth pursuant to thy will in the school of love.”

(SHEA).

“ Nishan-i-jawani za piran ma jui  
Ki ab-i-rawan bar ni-ayad ba jui  
Babayad hawas kardan az sar badar  
Ki daur-i-hawas bazi amad ba sar,  
Chu bar sar nishinad za piri ghubar  
Digar 'aish-i-safi tawaqqu' madar.”

ANWAR-I-SUHEILI.

“ Seek not the signs of youth in aged men,  
For to their source streams ne'er return again ;  
Age must all passion from its thoughts remove,  
Since with old age expires the reign of love ;  
When age lets fall its snow-dust on the head,  
Know that all hope of unmixed joy has fled.”

EASTWICK.

“ Nishasta bar lab-i-khandaq na didi yak kur  
Baja'e luqma wa pul ar khuda'e justandi.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Thou hadst not seen a single blind man seated on the moat-edge,  
Had they sought God instead of morsel and pittance.”

(NICHOLSON).

“ Nizd-i-khirad shahi wa paighumbari  
Chun du nagin andar yak angushtare.”

ANWAR-I-SUHEILI.

“ In reason's code the prophet and the king,  
Are but two jewels in the self-same ring.”

EASTWICK.

“ Nukhust admi sirate pish kun  
 Pas angah malak khue andisha kun ;  
 Tu bar karra'e tausini bar kamar,  
 Nigar ta na pichad za hukm-i-tu sar.”

BOSTAN OF S'ADI, chap. 6.

“ Practise first the human temperament,  
 Think after that of the angelic temperament ;  
 Thou art on the flanks of a refractory colt,  
 Take care that it twist not its head from thy order.”

(CLARKE).

“ Nunkiru in sha'na 'ala 'nnasi qaulahum wa la yunkiruna 'lqaula  
 hina naqulu,  
 Idha sayyidun minna khala, qama sayyidun qawulun lima qala,  
 'lkiraimu fa'ulu,  
 Wa ma ukhmidat narun lana duna tariqin wa dhamanna fi 'nnazi-  
 lina nazilu.”

ABD-AL-MALIK.

“ We say nay whenso we will to the words of other men,  
 But no man to us says nay when we give sentence.  
 When their passes a lord of our line, in his stead there rises straight,  
 A lord to say the say and do the deeds of the noble,  
 Our beacon is never quenched to the wanderer of the night,  
 Nor has ever a guest blamed us where men meet together.”

C. J. LYALL.

“ Nuqsaha aina-i-wasf kamal  
 Wa in hiqarat aina 'az wa jalal ;  
 Za anki ziddra zidd kunad paida yaqin,  
 Za anki ba sirkha padid ast angabin :  
 Har ki nuqs-i-khwishra did wa shinakht  
 Andar istikmal-i-khud du aspa takht.”

JALALUDDIN RUMI.

“ Defects are the mirrors of the attributes of beauty  
 The base is the mirror of the High and Glorious One,  
 Because one contrary shows forth its contrary  
 As honey's sweetness is shown by vinegar's sourness,  
 Who recognises and confesses his own defects  
 Is hastening in the way that leads to perfection.”

(WHINFIELD).

“ Nuqs-i-misaq wa 'ahud az ahmaqi ast  
 Hifz-i-saugand wa wafa kar-i-taqi ast.”

ANWAR-I-SUHEILI.

“ Unfaithful dealing is an idiot's act,  
 The pious keep their oaths and guard their pact.”

EASTWICK.

“ Nur-i-giti afruz chashma'e hur  
 Zisht bashad ba chashm-i-mushk-i-kur.”

GULISTAN, chap. 4.

“ The feeble-visioned mole perchance may scorn  
 The sun's bright fount that doth the world adorn.”

EASTWICK.

“ Nur-i-khurshaid ‘am uftada bar shuma  
Lekin az khurshaid na gashta juda.”

JALALUDDIN RUMI.

“ I am the sunlight falling from above,  
Yet never severed from the sun I love.”

“ Nur-i-Tu ham muttasil ba hama wa ham judast.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Thy light is at once joined with all things and apart from all.”  
NICHOLSON.

“ Nusalli malamati ‘rrijali biriyyatin wa nafri shurura ‘lyamu  
b’llahwi w’allibi  
Idha ma tazakhat sa’atun fa ’ja’al annaha lakhairin fa’inna  
’ddahra ‘asalu dhu shaghibi  
Fa’in yaku khairun au yakun b’adhu rahatin fa’innaka laqin min  
ghumum wa min karbi.”

IYAS IBN AL ARATT.

“ Let us wash from our hearts sour speech of wisdom with cups abrim,  
And cut short the ills of life with laughter and jest and joy !  
Yea, when once a moment comes of rest from the whirl, be quick  
And grasp it ; for Time’s tooth bites, and quits not, and mischief waits,  
And sure, if a bright hour lifts thy soul to a little peace,  
Enough in thy path there lies of shadow and grief and pain.”

C. J. LYALL.

“ Padshahi dar chaman gul ra z’anki gul  
Bawujud nazuki az khar bistar mi-kunad.”

ANWAR-I-SUHEILI.

“ Thus by the rose the garden’s crown is worn  
Because, though soft, it couches on a thorn.”

EASTWICK.

“ Padshah pasban-i-darwishast  
Garchi n’imat bifarr-i-daulat-i-ust  
Gusfand az barae chaupan nist  
Balki chaupan barae khidmat-i-ust.”

GULISTAN, chap. 1.

“ Kings are but guardians who the poor should keep,  
Though this world’s goods wait on their diadem,  
Not for the shepherd’s welfare are the sheep  
The shepherd rather is for pasturing them.” (EASTWICK).

“ Pae miskin piyada chand rawad  
K’az tahammul sutuh shud bukhti  
Ta shawad jism-i-farbihi laghar  
Laghari murda bashad az sakhti.”

GULISTAN, chap. 2.

“ What distance can the tired footman go  
When Bactria’s camel faints beneath the load ?  
In the same time that fat men meagre grow,  
The lean will perish on affliction’s road.” (EASTWICK).

" Paikan az jarahat badar ayad wa azar dar dil bamanad."

GULISTAN, chap. 3.

" The shaft may have been extracted from the wound, but the pang still remains in the heart."

" Paimana ast in jan, paimana in chi danad  
K'az pak mipazirad dar khak mirasanad  
Dar ishq biqararash paimudanast karash  
Az 'arsh misitanad bar farsh mifishanad."

DIWAN-I-SHAMS-I-TABRIZ.

" This soul is a measure ; how should the measure know  
That it is receiving of spirit and conveying to dust ?  
Its task is to measure in restless love,  
Taking from heaven above, scattering o'er earth below."

(NICHOLSON).

" Paiwasta za bahr-i-shawat-i-nafsani  
In jan-i-sharifra hami-ranjani,  
Agah na'i ki afat-i-jan tu and,  
Anha ki tu dar arzu-i-ishani."

OMAR KHAYYAM.

" You who in carnal lusts your time employ,  
Wearing your precious spirit with annoy,  
Know that these things you set your heart upon,  
Sooner or later must the soul destroy." WHINFIELD.

" Pak az 'adam amadim, napak shudim,  
Asuda dar amadim, wa ghamnak shudim,  
Budim az ab-i-dida dar atish-i-dil  
Dadim ba bad umr wa dar khak shudim."

OMAR KHAYYAM.

" Death finds us soiled though we were pure at birth,  
With grief we go, although we came with mirth,  
Watered with tears and burned with fires of woe,  
And, casting life to winds, we rest in earth." (WHINFIELD).

" Pandam agar bishnawi ai padshah  
Dar hama daftar bih az in pand nist,  
Juz ba khiradmand mafarma 'amal  
Garchi 'amal kar-i-khiradmand nist."

GULISTAN, chap. 8.

" King ! let my words with thee find grace,  
My book than this can nought more sage advise :  
The wise alone in office place,  
Though office truly little suits the wise." (EASTWICK).

" Para'e atish bud an pur gazand  
Ki ba dame shu'ala bararad buland  
Admi atish khurad az hadd fazun  
K'az dam-i-u dud niayad birun."

ANWAR-I-SUHEILI.

“ A piece of fire that furious man will be  
 Whose breath the flame of rage upkindles high,  
 His fiery wrath exceeds all just degree,  
 Who ne'er gives vent to a remorseful sign.” EASTWICK.

“ Par-i-taus dar auraq-i-musahif didam  
 Guftam ‘in manzilat az qadr-i-tu me binam bish’  
 Guft ‘khamush ; ki har kas ki jamali darad  
 Har kuja pae nihad, dast nadarandash bish.’”

“ One day amid the Quran’s leaves a peacock’s feather meeting,  
 I said ‘This place exceeds thy worth ; thou dost it not become,  
 ‘Peace !’ it replied, ‘for to each one who wears the charm of beauty,  
 Go where he will, him all receive with favour as a duty.’”  
 (EASTWICK).

“ Partau haqq ast wa an m’ashuq nist  
 Khaliq ast an guya, makhlouq nist.”

JALALLUDIN RUMI.

“ Woman is a ray of God, not a mere mistress,  
 The Creator’s self as it were, not a mere creature !”  
 (WHINFIELD).

“ Partau-i-nikan nagirad har ki bunyadash badast  
 Tarbiyat na-ahira chun girdgan bar gumbadast  
 Nasl-i-fasad-inan munqat’a kardan avlatalar ast  
 Wa bikh-i-tabar-ishan bar aurdan ain-i-maslahat  
 Ki atish nishandan wa akhgar guzashtan  
 Wa af’ai kushtan wa bacha nigahdashtan kar khiradmandan  
 nist.” GULISTAN, chap. 1.

“ The good in vain their rays will pour,  
 On those whose hearts are bad at core,  
 To instruct the base will fail at last  
 As walnuts on a dome you cast.

It is better to cut off their race and tribe and more advisable to extirpate  
 them root and branch, since, to extinguish a fire and to leave the embers,  
 and to kill a serpent and preserve its young are not the acts of wise men.”  
 (EASTWICK).

“ Partau zatash zada bar ma‘wa tin  
 Ta shuda dana paziranda zamin ;  
 Khak amin wa har chi dar wai kashti  
 Bi khanat jins-i-an bardashti.”

JALALUDDIN RUMI.

“ What rays of wisdom poured on water and on land  
 Ere earth could nourish seed, yield corn to our demand !  
 The earth a faithful trustee gives back what we sow,  
 No fraud, embezzlement in its trust do we know.”  
 (REDHOUSE).

“ Pas ey mard, puyanda bar rah-i-rast  
 Tura nist minnat khudawand ra’st.  
 Takabbur makun bar rah-i-rasti  
 Ki dastat giriftand wa barkhasti.”

S’ADI, BOSTAN, chap. 8.

“ Then, O man, running on the straight path,  
 Thanks are not for thee, they are for God,  
 Display not pride on the path of truth ;  
 For they (the angels) seized thy hand and thou didst rise.”

(CLARKE).

“ Pasandid ash bakhshaish wa lekin  
 Manih bi rish-i-khalq azar marham ;  
 Nadanist anki rahmat kard bar mar  
 Ki an zulmast bar farzand-i-Adam.”

GULISTAN, chap. 8.

“ Pity is commendable—that we own,  
 Yet on the tyrant’s wound no ointment place,  
 He that has mercy to a serpent shown,  
 Has acted cruelly to Adam’s race.”

(EASTWICK).

“ Pas az burdan wa gird kardan chu mur  
 Bikhur pish az an k’at khurad kirm-i-gur.”

BOSTAN OF S’ADI, chap. 2.

“ After carrying and collecting like the ant,  
 Enjoy,—before that the grave-worm devours thee.”

(CLARKE).

“ Pas kuja nalad, kuja zarad laim  
 Gar tu na paziri juz nik, ey karim,  
 Rau, makun zishti, ki nikha’e ma  
 Zisht ayad pish an ziba’e ma.”

JALALLUDIN RUMI.

“ Where should the ignoble lament and pray,  
 If Thou didst only accept the good, O merciful One ?  
 Go, do not commit sin, for even our good deeds  
 Appear as sin in the sight of our Beloved.”

“ Pas ba surat ‘alam-i-asghar tu’i  
 Pas ba ma’na ‘alam-i-akbar tu’i  
 Zahiran an shakh asl-i-mewa ast  
 Batinan bahri samar shud shakh hast.”

JALALLUDIN RUMI.

“ In outward form thou art the microcosm  
 But in reality the macrocosm,  
 Seemingly the bough is the cause of the fruit,  
 But really the bough exists because of the fruit.”

WHINFIELD.

“ Pasha chu pur shud, bazanad pilra  
 Ba hama tundi wa salabat ki ust  
 Murchaganra chu buwad ittifaq  
 Shir-i-zhiyanra bidaranand pust.”

GULISTAN, chap. 3.

“ Gnats will an elephant o'ercome if they  
 Unite against their foe, so huge and grim ;  
 And ants collected in one dense array,  
 Though fierce the lion be, will vanquish him.”

(EASTWICK).

“ Pas mahal wahi gardad gush-i-jan  
 Wahi chu buad, guftane az hiss nihan,  
 Gush-i-jan wa chashm-i-jan juz in hissast,  
 Gush-i-aql wa gush-i-hiss za in muflis ast.  
 Lufz jabaram ‘ishqra bi sabr kard,  
 Har ki ‘ashiq nist habs jabr kard,  
 In m’aiyat ba haqq ast wa jabr nist  
 In tajalli-e-mahast, in abr nist.”

JALALUDDIN RUMI.

“ The mind’s ear becomes the sensorium of inspiration,  
 For what is this Divine voice but the inward voice ?  
 The spirit’s eye and ear possess this sense,  
 The eye and ear of reason and sense lack it.  
 The word ‘ compulsion ’ makes me impatient for love’s sake,  
 ‘Tis he who loves not, who is fettered by compulsion,  
 This is close communion with God, not compulsion,  
 The shining of the sun, and not a dark cloud.” (WHINFIELD).

“ Pas za jan jan chu hamil gasht jan  
 Az chunin jani shawad hamil jahan,  
 Pas jahan zayad jahana digare  
 In hashar ura numayad mahshare.”

JALALUDDIN RUMI.

“ As soul became pregnant by the Soul of souls,  
 So by the former soul did the world become pregnant ;  
 Then the world brought forth another world,  
 And of this last are brought forth other worlds.”

(WHINFIELD).

“ Payapa biyafshan az aina gard  
 Ki saiqal na girad, chu zangar khurad.” BOSTAN OF S’ADI, chap. 8.

“ Shake off continually dust from the mirror of the heart,  
 For it takes not polish, when the blight eats it.” (CLARKE).

“ Pish az man wa tu lail wa nahare budast,  
 Gardanda falak za bahr-i-kari budast,  
 Zinhar qadam ba khak ahista nihi  
 K’an mardumak-i-chashm-i-nigare budast.”

OMAR KHAYYAM.

“ Days changed to nights ere you were born or I,  
 And on its business ever rolled the sky,  
 See you tread gently on this dust, perchance  
 ’Twas once the apple of a beauty’s eye.” (WHINFIELD).

“ Pish-i-tu az nur muwafiqtar and  
 Wa za past az saya munafiqtar and  
 Garm wa lek az jigar afsardatar  
 Zinda wale az dil khud murdatar.”

ANWAR-I-SUHEILI.

“ Before thee they are kindlier than light,  
 And yet behind than shadows falser far ;  
 Warm,—but in inward feeling frigid quite,  
 Quick,—but at heart they dead and lifeless are.”

EASTWICK.

“ Pish kesri za khiradmand hakiman miraft  
 Sukhan az s'abtarin mauj dar in lahja'e gham  
 An yake guft ki bimari wa anduh daraz  
 Wa an digar guft ki nadari wa piri ast baham  
 Siyume guft ki qurb-i-ajal wa siwa 'amal  
 Aqibat raft bi tarjih siyum hukm hukm.”

JAMI, BIHARISTAN, (2).

“ Intelligent philosophers queried near Kesra,  
 About the heaviest wave in this abyss of grief,  
 The first said it must be sickness and long pain,  
 The second averred it is the union of old age and poverty ;  
 The third said, it is the nearness of death without good deeds,  
 And to him the palm of victory was awarded.”

REHATSEK.

“ Pish Yusuf nazish wa khubi ma kun  
 Juz niyaz wa ah yaqubi ma kun  
 Ta dam-i-Isa tura zinda kunad  
 Hamchu khwishat khub wa farkhanda kunad  
 Dar baharan kai shawad sar-sabz sang  
 Khak shu ta gul baruyad rang rang.”

JALALUDDIN RUMI.

“ In presence of Joseph \* no coquettices use  
 But humble thyself ; soft entreaties infuse ;  
 From Jesus a breath then may blow upon thee,  
 Transform thee to what he was, what thou mayest be :  
 A stone will not blossom because it is spring,  
 As earth make thyself ; flowers around thee may cling.”

REDHOUSE.

“ Pish z'ishan ma hama yaksan budim  
 Kas nadanisti ki ma nik wa bad'im  
 Bud naqd wa qalb dar 'alam rawan  
 Chun jahan shab bud wa ma chu shirwan  
 Ta bar amad aftab ambiya  
 Guft 'Ey ghash, dur shu, safi biya !'  
 Chashm danad farq kardan rangra  
 Chashm danad l'alra wa sangra.”

JALALUDDIN RUMI.

\* The Eastern ideal of beauty.

“ Before they (the prophets) came, we were all alike,  
 No one knew whether he was right or wrong,  
 Genuine coin and base coin were current alike,  
 The world was a night and we travellers in the dark,  
 Till the sun of the prophets arose and cried  
 ‘ Begone, O slumber ! welcome, O pure light ! ’  
 Now the eye sees how to distinguish colours,  
 It sees the difference between rubies and pebbles.”

WHINFIELD.

“ Pidar ra ‘asal-i-bisyar ast  
 Wa lekin pisar garmi dar ast.”

GULISTAN, chap. 3.

“ Of honey hath the Sire a plenteous store,  
 But the son’s feverish and must not have more.”

EASTWICK.

“ Pidr chun daur-i-umarash munqazi gasht  
 Mara in yak wasiyat kard wa bugzasht,  
 Ki shahwat atishast az wai bi parhiz  
 Bikhud bar atish-i-duzakh makun tiz  
 Dar an atish na dari taqat-i-suz  
 Ba sabr abi bar in atish zan imruz.”

GULISTAN, chap. 8.

“ When my sire’s age had reached its latest day,  
 He gave me this advice and passed away :  
 ‘ Lust is a fire ; from it thyself keep well ;  
 Nor kindle ’gainst thyself the flames of hell,  
 Thou hast not patience to endure that flame, I trow ;  
 With patience, as with water, quench it now.’ ” EASTWICK.

Pil wa gurg wa haidar wa ashkar niz  
 Azhdaha’e zuft wa mur wa mar niz  
 Balki khak wa ab wa bad wa ham sharar ;  
 Maya z’u yaband ham di, ham nahar ;  
 Har damash laba kunad in asman  
 Ki faru nagzaram, ey haqq, yak zaman,  
 Astan-i-man asmat wa hifz tu ast  
 Jumla muttawiya yamin an du dast.”

JALALUDDIN RUMI.

“ All elephants, wolves and lions of the forest,  
 All dragons and snakes and even little ants,  
 Yea, even air, water, earth and fire,  
 Draw their sustenance from Him both winter and summer,  
 Every moment the Heaven cries to Him, saying  
 ‘ O Lord, quit not Thy hold of me for a moment !  
 The pillar of my being is Thy aid and protection.’ ”

WHINFIELD.

“Pindar, ey dar khazan kishta jau,  
 Ki gandam sitani ba waqt-i-dirau ?  
 Masal inchunin guft amuzgar  
 Makun bad ki bad bini az ruzgar ;  
 Kase nik binad bar har du sarai  
 Ki niki risanad ba khalq-i-khuda'i.”

ANWAR-I-SUHEILI.

“Thou who didst barley in the autumn sow,  
 Expect not wheat in harvest-time to mow ;  
 This maxim by the sage was uttered, ‘Do  
 No ill lest thou from time ill-treatment rue ;  
 He in both worlds a good reward will find  
 Who lives—a benefactor to mankind.’”

EASTWICK.

“Pindasht sitamgar ki sitam bar ma kard  
 Bar gardan-i-u bamand wa bar ma biguzasht.” GULISTAN, chap. 1.

“Dream'st thou tyrant thou hast wreaked on me thy rage and scorn ?  
 The burthen from my neck has passed, on thine must ever stay.”  
 (EASTWICK).

“Pirana saram ishq-i-jawani bar sar uftad  
 Wa an raz ki dar dil binihuftam badar uftad  
 Az rah-i-nazar murgh-i-dilam gasht hawagir,  
 Ey dida, nigah kun, ki badam-i-kih dar uftad.”

HAFIZ.

“Elderly of head, into my head youthful love hath fallen,  
 And that mystery of love that in the heart I concealed out hath fallen,  
 From vision's path the bird of my heart went soaring,  
 O eye of my heart, behold into whose snare it hath fallen.”

(CLARKE).

“Pirana saram ‘ishq-i-tu dar dam kashid  
 Warna za kuja dast-i-man wa jam nabid  
 An tauba ki aql dad janan bishikast  
 Wa an jama ki sabr dukht ayyam darid.”

OMAR KHAYYAM.

“Ah ! thou hast snared this head though white as snow,  
 Which oft has vowed the wine-cup to forego,  
 And wrecked the mansion long resolve did build,  
 And rent the vesture penitence did sew.” WHINFIELD.

“Pire za kharabat birun amad wa mast  
 Sujjada badush wa kasa'e bada badast,  
 Guftam ‘Sheikha, tura chi hal amad pish,’  
 Gufta ‘Mai khur, ki kar-i-alam bad ast.’”

OMAR KHAYYAM.

“A sage I saw to tavern-house repair,  
 Bearing a wine-cup and a mat for prayer ;  
 I said, ‘O Shaikh ! what does this conduct mean ?’  
 He said, ‘Go drink ! the world is nought but air.’”

WHINFIELD.

“ Pir-i-gham ‘ishqam ar chi tiflam  
 Tifl rah-i-ishqam ar chi piram  
 Chun kard zamana’e sitamgar  
 Dur az tu ba band-i-gham asiram  
 An bih ki zi sabr rukh natanam  
 Bashad ki murad-i-dil biyabam.”

HAFIZ.

“ I am old in the sufferings of love, although but an infant ; an infant in the paths of love, yet old in years ; seeing that during your absence tyrannic fortune holds me in the fetters of sorrow. It is best not to turn away my face from patience ; perhaps I may yet obtain my heart’s desire.”

FORBES.

“ Pir-i-ma har chi kunad ain-i-wilayat bashad  
 Banda’e pir-i-mughanam ki zi jahlam birahand  
 Zahid wa ‘ujub wa namaz wa man wa masti wa niyaz  
 Ta tura khud zi miyan ba ki ‘inayat bashad.”

HAFIZ.

“ Whatever our Pir (saint) doeth the essence of friendly assistance is,  
 Together are the ascetic and haughtiness and prayer ; and I and intoxication and supplication,  
 Let us see with whom of these two Thy favour indeed is.” CLARKE.

“ Pir zane mue sujah karda bud  
 Guftamash, ‘Ai mamak-i-dirina ruz  
 Mue ba talbis sujah karda gir,  
 Rast na khwahad shudan in pusht-i-kuz.”

GULISTAN, chap. 6.

“ An aged dame had dyed her locks of grey,  
 ‘Granted’ I said, ‘Thy hair with silver blent  
 May cheat us now ; yet little mother ! say  
 Can’t thou make straight thy back which time hath bent?’”

(EASTWICK).

“ Pisarera pidre wasiyyat kard  
 K’ai jawanmard, yad gir in pand :  
 Har ki ba ahl-i-khud wafa nakunad,  
 Nashawad dust rue wa daulatmand.”

GULISTAN, chap. 7.

“ This counsel to his son a father gave,  
 ‘Dear youth ! to recollect these words be thine,  
 Who for their kinsmen no affection have,  
 On them the star of fortune ne’er will shine.’” EASTWICK.

“ Pisar k’u miyan-i-kalandar nishast  
 Pidar gu za khairash faru shawi dast ;  
 Darighash ma khur bar halak wa talaf  
 Ki pish az pidar murda bih na khalaf.”

BOSTAN OF S’ADI.

“ The boy who sat among Kalandars (monks),  
 To his father say : ‘Wash thy hands of his welfare !’  
 Suffer not regret as to his destruction and ruin,  
 For the degenerate son dead before his father is best.”

CLARKE.

“ Piyaz amad an bi hunar jumla pust  
 Ki pindasht chun pista maghze dar ust  
 Az in nau ta’at niayad bakar  
 Biru, uzr-i-taqdir-i-ta’at biar.”

BOSTAN OF SA’DI.

“ That worthless man is but an omon, all coating, who thinks that like  
 the pistachio nut he possesses a kernel.

Obedience of this sort availeth nothing ; go rather and entreat forgive-  
 ness for thy defective obedience.” (ASIATIC JOURNAL).

“ Pushida zir-i-zaban ast mard.”

BOSTAN OF S’ADI, chap. 7.

“ A man is hidden under his own tongue.” (CLARKE).

“ Pust che buwad? guftha’e rang, rang,  
 Chun zara bar ab kash na buwad dirang  
 In sukhan chun pust wa ma’na maghz dan  
 In sukhan chun nafs wa ma’na ham chujan  
 Pust bashad maghz badra aib push  
 Maghz niku ra za ghairat ghaib push.”

JALALUDDIN RUMI.

“ When words deceitful are employed as wraps for guile,  
 They’re bubbles on the water, only last awhile,  
 Such words are merely shell ; the intent their kernel is,  
 Or coloured portraiture of man ; no life is his,  
 A shell may often cover kernel of foul smell,  
 A kernel sound can well afford to lose its shell.” REDHOUSE.

“ Pukhtim andishha salha k’az daur-i-sipihr  
 Kar-i-ma akhir chunin ya anchunan khwahad shudan  
 Ya bar in manwal ganj wa sim wa zar khwahim yaft  
 Ya dar an iqlim-i-ma rawan khwahad shudan  
 ‘Aqibat ma’lum shud k’inha khiyale bish nist  
 Har chi khwahad Hakim-i-mutlaq haman khwahad shudan.”

ANWAR-I-SUHEILI.

“ Long years we schemed that in time’s onward course,  
 Or thus or thus should be the issue. Then  
 Our rule in such a region should have force,  
 Or gold or silver treasures meet our ken,  
 At length we learned that this was idle thought,  
 God’s will alone is to existence brought.” EASTWICK.

“ Pulad parha’im ahan rubast ‘ishqat  
 Asl-i-hama talab tu, dar khud talab na didam.”

DIWAN-I-SHAMS-I-TABRIZ.

“ We are pieces of steel, and Thy love is the magnet,  
 Thou art the source of all inspiration, in myself I have seen none.” (NICHOLSON).

“Pumba’e wiswas birun kun za gush  
 Ta ba gushat ayad az gardun kharush  
 Ta kuni fahm an mu ‘ammahash ra  
 Ta kuni idrak ramz fash ra.”

JALALUDDIN RUMI.

“Take the cotton of evil suggestions from the mind’s ear,  
 That the heavenly voice from above may enter it,  
 That you may understand that riddle of His,  
 That you may be cognisant of that open secret.” WHINFIELD.

“Pur khun za firaqat jigare nist ki nist,  
 Shida-e-tu sahibnazare nist ki nist  
 Ba anki nadari sar-i-sauda-e-kas  
 Sauda-e-tu dar hich sare nist ki nist.”

OMAR KHAYYAM.

“No heart is there but bleeds when torn from Thee,  
 No sight so clear but craves Thy face to see,  
 And though perchance Thou carest not for them,  
 No soul is there but pines with care for Thee.”

(WHINFIELD).

“Pur kun zi bada jam damadam bi gush-i-hush  
 Bishnau az u hikayat-i-Jamshid wa Kaikubad  
 Hafiz, garat zi pand-i-hakiman malalastast  
 Kutah kunam qissa, ki umarat daraz bad.”

HAFIZ.

“Fill up thy bowl with wine, and then to reason’s ear let come,  
 The legend which its flood suggests of Kaikubad and Jam,  
 If counsel, Hafiz, from the wise to thee seem dry and drear,  
 At once I’ll make my story short,—right long thy life be here ! ”

BICKNELL.

“Pur mi-nashawad kasa’e sarha za hawas  
 Har kasa ki sar-nigun buwad pur na shawad.” AKHLAQ-I-JALALI.

“What stream could fill the skull with what it craves,  
 That tilted ewer where nought abides that enters ? ”

THOMPSON.

“Pursidam az tabibe ahwal-i-dust, gufta  
 ‘Fi qurbihā azabun, fi b’udiha ’ssalama’  
 Bad-i-saba zi maham nagah niqab bardasht  
 Ka’ shshamsi fi ’dhdhuha tatlu’u mina ’lghamama.”

HAFIZ.

“I asked how fared she ; the physician spake  
 ‘Afar from her is health, but near her ache,’  
 The east wind from my moon removed her veil,  
 At morn shone forth the sun from vapours pale.”

BICKNELL.

“Pursi tam'a-ra ‘K’at pidar kist?’  
 Bi guyad ‘Shub ’dar iqdar ilahi’  
 Wagar gui ki ‘Karat chist?’ guyad  
 ‘Bi mihnatha’e hirman umr kahi.”

JAMI, BEHARISTAN, chap. 1.

“ If thou askest covetousness ‘Who is thy father?’  
 It says ‘Doubt in the divine powers,’  
 And if thou askest ‘What is thy business?’ it replies  
 ‘To grieve over the disappointments of life.’” (REHATSEK).

“Puzband wiswasa ishq ast wa bas  
 Warna kai wiswasra bastast kas?  
 Ashiqe shu, shahid khubi biju  
 Saiad murghabi hamekun ju ba ju  
 Kai bari z'an ab abatra burd?  
 Kai kuni z'an fahm ki fahmat khurd?  
 Ghair in ma'qulaha, ma'qulaha  
 Yabi andar 'ishq ba far wa baha  
 Ghair in aql-i-tu Haqq ra aqlahast  
 Ki badan tadbir asbab shumast.”

JALALUDDIN RUMI.

“ Love is a perfect muzzle of evil suggestions ;  
 Without love who ever succeeded in stopping them ?  
 Be a lover and seek that fair beauty,  
 Hunt for that waterfowl in every stream !  
 How can you get water from that which cuts it off,  
 How gain understanding from what destroys understanding,  
 Apart from principles of reason are other principles  
 Of light and great price to be gained by love of God,  
 Besides this reason of yours God has other reasons  
 Which will procure for you heavenly nourishment.”

(WHINFIELD).

“Qabil-i-amr dini qail shawi  
 Wasl jui bad az an wasil shawi  
 S'ai shukr-i-ni'amat qudrat buwad  
 Jabr tawangar an niamat buwad.”

JALALUDDIN RUMI.

“ Accept His command and you will be able to execute it,  
 Seek union with Him and you will find yourselves united.  
 Exertion is giving thanks for God’s blessings,  
 Think ye that your fatalism gives such thanks?” WHINFIELD.

“Qabra Ma'anin 'anta 'awwalu hufratin mina 'lardhi khuttat li  
 'ssamahati madhja'a  
 Wa ya qabra Ma'anin kaifa waraita judahu wa qad kana minhu  
 'lbarru wa 'lbahru mutra'a  
 Bala qad was'ita 'ljuda, wa 'ljudu mayyitun wa lau kana hayyan  
 dhiquqa hatta tasadda'a  
 Fatan 'aisha fl m'arufihi b'ada mautihi kama kana b'ada 'ssaili  
 majrahu marta'a.”

HUSAIN IBN MUTAIR.

“ Within that cell, within that heap,  
 Friendship and truth and honour sleep,  
 Beneficence that used to clasp  
 The world within her ample grasp  
 There rests entombed, of thought bereft  
 For were one conscious atom left,  
 ’Twould yearn new blessings to display,  
 Burst from the grave and seek the day.  
 But though in dust thy relics lie,  
 Thy virtues, Mano ne’er shall die,  
 Though Nile’s full stream be seen no more  
 That spread his waves from shore to shore,  
 Still in the verdure of the plain  
 His vivifying smiles remain.”

J. D. CARLYLE.

“ Qad afaha ’l-muminuna ’lladhina hum fi salatihim khashi’un  
 w’alladhina hum ’ani ’l laghwi mu’ridhun wa ’lladhina hum li ’zzati  
 failun wa ’lladhina hum lifurujihim hafidhun.”      KORAN, chap. 23.

“ Now are the true believers happy ; who humble themselves in their  
 prayer, and who eschew all vain discourse, and who are doers of alms-  
 deeds, and who keep themselves from any women except their wives.”

“ Qadam bayad andar tariqat, na dam,  
 Ki asli na darad dam bi qadam.”

BOSTAN OF S’ADI, chap. 1.

“ In religion the foot of action is necessary, not the breath of words  
 Because, breath without action has no real essence.”      (CLARKE).

“ Qad dabba habbuka fi ’lashya ajm’iha  
 Ma fi’l wujudi siwa man shaqqahu ’shshahnu.”      AKHLAQ-I-JALALI.

“ Through all this busy world Thy love doth creep,  
 Yes, nothing is but this sweet pain doth rend it.”

THOMPSON.

“ Qaddim alkhiruj qabl alwuluj.”

GULISTAN Preface.

“ Try the egress before you enter.”

EASTWICK.

“ Qadr-i-afiyat kase danad ki ba musibat giriftar ayad.”

GULISTAN, chap. 1.

“ A person who is overtaken by calamity learns to value a state of  
 freedom from ill.”

(EASTWICK).

“ Qad raj’ana min jihadi ’l-asghar im  
 Ya nabi andar jihad-i-akbar im  
 Quwat az Haqq khaham wa taufiq-i-laf  
 Ta ba suzan bar kunam kuh-i-Qaf.”

JALALUDDIN RUMI.

“ We've done with outer warfare, lesser as it is,  
 And as the Prophet, wage the greater warfare, his ;  
 We put our trust in God, from Him we ask for aid,  
 With His assistance faith can move a mountain staid.”

REDHOUSE.

“ Qadri majmu'a gul murgh-i-sahar danad wa bas  
 Ki nar har ku waraqi khwanad ma'na danist  
 Ey ki az daftar-i-aql ayat-i-'ishq amuzi,  
 Tarsam in nuqta batahqiq nadani danist.”

HAFIZ ODE, 66.

“ None but the bird interprets well the volume of the rose,  
 Not every reader of a leaf its latent import knows,  
 Oh thou who fain in reason's book the text of love would see,  
 True knowledge of this subtlety is not I fear for thee.”

BICKNELI.

“ Qad yaslamu 'Imutmasu min hufratin  
 Wa yaqa'u fiha 'Ibasiru 'nnaziru  
 Wa yaslamu 'ljahilu min lafzatin  
 Wa yahlaku fiha 'lalimu 'Imahiru  
 Wa yaisaru 'Imuminu fl rizqih  
 Wa yurzaqu 'Ikafiru w'alfafjiru.”

ALIF LAILA WA LAILA.

“ The blind hath 'scaped a gaping pit  
 In which the broad-eyed seer hath stumbled,  
 The dolt hath 'scaped a quirk of wit  
 By which the skilful sage was humbled ;  
 The faithful pine for daily bread,  
 The heathen and the sot is fed.”

TORRENS.

“ Qadru 'rrajuli 'ala qadri himmatihi.”

ARABIC PROVERB.

“ The dignity of a man depends on the height of his aspiration.”

“ Qafya andisham wa dildar-i-man  
 Guyadam m'andish juz didar-i-man  
 Khush nishin ey qafya andish-i-man  
 Qafya daulat tu'i dar pish-i-man  
 Harf chi bud ta tu andishi az an ?  
 Harf chi bud, khar diwar razan  
 Harf wa sut gufta barham zanam  
 Ta ki bi in hirsba ba tu dam zanam.”

JALALUDDIN RUMI.

“ Of rhymes do I dream ? 'Tis my love orders me  
 Of love still to dream ; swain devoted to be,  
 'Thyself make thou happy. Rhymes leave now alone .  
 The rhyme I seek thou art. I love thee my own.  
 What's rhyme that thou turnest thy thoughts thitherward,  
 Mere bramble on wall, hedging round our vineyard,  
 I care not for words, for asseverations,  
 My time if I pass in these sweet delusions.”

REDHOUSE.

“Qala Abuqratu rahima-hu ‘llahu ‘l’umru qasirun wa ‘ssina‘atu tawilatun w’al waqtu dhaiyiqun wa ‘ttajribatu khatirun wa ‘lqaza‘u ‘asirun.”

“Hippocrates, may God have compassion on him, said, ‘Life is short, art is long, time is narrow, experience dangerous, judgment difficult.’”

“Qalam batalkhi shirini, ey pisar, raftast  
Agar tursh nishini, qaza chi gham darad.”

ANWAR-I-SUHEILI.

“Bitter and sweet the Pen has traced, my son,  
What does fate reck, though thou look sourly on?”

EASTWICK.

“Qalb miguyad za nakhwat har damam  
‘Ey zar khalis man az tu kai kamam ;’  
Zar hamaguyad ‘Bale, ey khwaja tash,  
Lek miayad mahakk, amada bash!’”

JALALUDDIN RUMI.

“The base coin says to me with pride every moment,  
‘O pure gold, how am I inferior to you?’  
The gold replies, ‘Even so, O comrade;  
But the touchstone is at hand; be ready to meet it!’”

(WHINFIELD).

“Qalbu ‘lmumini baitu ‘llahi.”

SAYING OF MUHAMMAD.

“The heart of the believer is the house of God.”

“Qalbu ‘l’mumini baina ‘ssaba‘ini min ‘asabi ‘rrahman yaqlubuhu  
haitha yasha‘u.”

SAYING OF MUHAMMAD.

“The heart of the believer is between two fingers of the Merciful. He turneth it whithersoever He pleases.”

“Qalla mani ‘stahadafa linnadhali fa khalasa mina ‘ddai l’udhal,  
au astathara naq‘a ‘l’imtihani falam yuqdha b‘ulimtihani.”

MAQAMAT OF HARIRI.

“Rare is he who exposes himself to the conflict and then escapes the mortal hurt, or who stirs up the dust of trial and then catches not the note of contempt.”

(CHENERY).

“Qamarist ru namuda, pur-i-nur bar kushuda,  
Dil wa chashm wam bistan za kase agar na dari.”

DIWAN-I-SHAMS-I-TABRIZ.

“The moon has revealed her face, and opened her radiant wings,  
Borrow a soul and eyes from some one, if you have them not.”

(NICHOLSON).

“Qarar bar kaf-i-azadagan na girad mal  
Na sabr dar dil-i-‘ashiq na ab dar ghirbal.”

GULISTAN, chap. I.

“ Money abides not in the palm of those who careless live,  
 Nor patience in the lover's heart, nor water in the sieve.”  
 (EASTWICK).

‘ Q'ar chi bi-gurizad har k'u aqilast  
 Z'anki dar khilwat safahae dilast  
 Zulmat chi bih ki zulmathae khalq  
 Mi-gurizad aqil az ghaugha'e khalq.’

ANWAR-I-SUHEILI.

“ Why do the wise to the lone cavern fly?  
 'Tis that, alone, they find tranquillity.  
 Since darkness better is than man's dark deeds,  
 The wise man from the bustling mart recedes.”  
 (EASTWICK).

“ Qarz ast f'ilha'e badat pish ruzgar  
 Dar har kudam daur ki khwahad ada kunad.”

DABISTAN.

“ Thy evil deeds are a debt ever in the presence of fortune,  
 Which must be repaid in whatever age she makes the demand.”

SHEA.

“ Qat'a suhbat kardan az yaran suri khushtar ast  
 K'az huzur namuwafiq bi-huzuri bihtar ast ;  
 Hamdame k'az suhbatash khurram na gardad khatirat  
 Az chunin hamdam ba sad farsang duri khushtar ast.”

ANWAR-I-SUHEILI.

“ From fellowship of seeming friends 'twere better far to part,  
 Absence is better than with one thou lovest not to stay,  
 A comrade whose society delighteth not thy heart,  
 'Twere best from him a hundred leagues to be removed away.”  
 EASTWICK.

“ Qatilu fi sabili 'llahi w'alamu anna 'llaha sami'un 'alim.”

KORAN, chap. 2.

“ Fight in the cause of God and know that God is He who knoweth,  
 heareth.”

(RODWELL).

“ Qatra bagrist ki 'az bahr judayim hama'  
 Bahr bar qatra bakhandid ki 'mayim hama,'  
 Dar haqiqat digare nist khudayim hama  
 Lek az gardish-i-yak nuqta judayim hama.”

OMAR KHAYYAM.

“ The drop wept for his severance from the sea,  
 But the sea smiled for 'I am all' said he ;  
 Yea God is all in all, there's none beside  
 But one point circling seems diversity.”

(WHINFIELD).

“ Qatra'e dil ra yake gauhar fatad  
 K'an gardunha wa daryaha nadad.”

JALALUDDIN RUMI.

“ God drops into the heart a single pearl-drop  
 Which is not bestowed on oceans or skies.”

WHINFIELD.

“ Qaulun m’arufun wa maghfiratun khairun min sadaqatin yat-  
ba’uha ’adhan wa ’llahu ghaniyun halim.” KORAN, chap. 2.

“ A kind speech and forgiveness is better than alms followed by injury.  
And God is Rich, Clement.” RODWELL.

“ Qaume mutafakkaran dar mazhab wa din  
Jam’ae mutahaiyyaran dar shakk wa yaqin,  
Nagah manadi bar ayad za kamin  
K’ey bikhabaran rah na an ast wa na in.”

OMAR KHAYYAM.

“ Some look for truth in creeds and forms and rules,  
Some grope for doubts or dogmas in the schools ;  
But from behind the veil a voice proclaims,  
‘ Your road lies neither here or there, O fools ! ’ ”

WHINFIELD.

“ Qaume za guzaf dar gharur uftadand  
Wa andar talab-i-hur wa qusur uftadand,  
Ma’lum shawad chu pardaha bardarand  
K’az kue tu dur wa dur wa dur uftadand.”

OMAR KHAYYAM.

“ Some, filled with overweening fantasy,  
Houris in Paradise expect to see ;  
But, when the veil is lifted, they will find  
How far they are from Thee, how far from Thee.”

WHINFIELD.

“ Qaza daste ast panj angusht darad  
Chu khwahad az kase kame bararad,  
Du bar chashmash nihad, digar du bar gush  
Yake bar lab nihad, guyad ki ‘khamush ! ’ ”

KASIM AL ANWAR.

“ Fate is a hand that exercises its five fingers on its victim. Two are placed on the eyes, two upon the ears, and one upon the lips, saying, “ Be for ever silent.” — (OUSELEY).

“ Qaza digar na shawad war hazar nala wa ah  
Bashukr ya bashikayat ayad az dihane ;  
Firishta ki wakil ast bar khazain-i-bad  
Chi gham khurad ki bimirad chiragh-i-bewa zane.”

GULISTAN, chap. 8.

“ Fate is not altered by a thousand sighs,  
Complain or render thanks,—arrive it will :  
The angel at whose bidding winds arise  
Cares little for the widow’s lamp, if still  
It burns, or by the storm extinguished dies.”

(EASTWICK).

“ Qazi ar ba ma nishinad bar fishanad dast ra  
Muhtahsib gar mai khurad, ma’zur darad mastra.”

GULISTAN, chap. 2.

“ E'en the Qazi \* would applaud us, could he of our party be,  
 Thou Muhtahsib † quaff the wine cup and thou wilt the drunkard free.”  
 (EASTWICK).

“ Qifa nabki min zikra habibin wa manzili  
 Bi-siqti 'l-liwa baina' ddakhuli wa haumali  
 Fatudhiha fa'l maqrati lam ya'fu rasmuha  
 Lima nasajatha min junubin wa shamali.”

AMR-UL-KAIS.

“ Stay ! let us weep at the remembrance of our beloved, at the sight of  
 the station where her tent was raised by the edge of yon bending sands  
 between Dahul and Haumel,

Tudah and Mikra ; a station the marks of which are not wholly effaced,  
 though the south wind and the north have woven the twisted sand.”

SIR W. JONES.

“ Qifi 'lqadhiyyatin fihi hatta tajtali  
 Wasfayihi fi hala radhahu wa batshihi  
 Wa yabina khullabu barqihi min sidqihi  
 Li shshaimin wa wabluhu min tashshihi  
 Fahunaka in tara ma yashinu fawarihi  
 Karaman wa'in tara ma yazinu fa' fshihi.”

MAQAMAT OF HARIRI, chap. 22.

“ Stay thy judgment on him until thou hast had a view of his two char-  
 acters in his two conditions of content and anger ;  
 And until his deceiving flash be distinguished from his truthful one by  
 those who watch it, and his flood from his light rain,  
 And then if thou perceive what dishonours him, hide it generously, but  
 if thou see what becomes him, publish it.”

CHENERY.

“ Qila fi ma ghabara mina 'zzamani, 'inda 'l'imtihani yukramu  
 'rrajulu 'au yuhanu.”

MAQAMAT OF HARIRI, chap. 2.

“ It was said aforetime that by trial is a man honoured or contemned.”

CHENERY.

“ Qil'adare k'az kinar-i-mamlukat,  
 Dur az sultan wa saya sultanat ;  
 Pas darad qil'a ra az dushmanan,  
 Qil'a nafarushad bamal bigiran ;  
 Ghaib az shah dar kinar saghraha,  
 Hamchu hazir u, nigahdarad wafa.  
 Nizd-i-Shah bihtar buwad az digaran,  
 Ki bakhidmat hazirand wa janfishan ;  
 Ta'at wa iman kunun mahmud shud,  
 B'ad marg andar 'ayan mardud shud.”

JALALUDDIN RUMI.

\* Judge.

† Police Inspector.

“ The warden of a castle on the marches laid,  
 Far from his sovereign, distant from much-needed aid,  
 Defends his post with valour from beleaguering foe,  
 Disdains to be bought over, scorns the tempter’s moe,  
 His station’s on a frontier, no eye sees him act  
 To duty true, he honestly fulfils his pact.  
 Then in his monarch’s presence honours due he gains,  
 Above the brave men fighting in the royal trains,  
 Man’s faith and piety *on earth* are prized of God,  
 But after death professed, less value have than clod.”

(REDHOUSE).

“ Qila l’Iflatuna ‘ma huwa ’shhaiu ’lladhi la yahsunu an yuqala  
 wa in kana haqqan’ qala madhu ’linsani nafsahu.” AL IBSHAIHI.

“ Plato was asked ‘What is that thing the utterance of which is unpleasing though it be true.’ He replied, ‘Self-praise.’”

“ Qimat-i-durr giranmaya chi danand awamm  
 Hafiza, gauhar-i-yakdana madih juz ba khawas.”

HAFIZ.

“ The value of the precious pearl what know the people ?  
 O Hafiz, give not the precious pearl save to the noble.”

CLARKE.

“ Qina’at kun, ai nafs, bar andake,  
 Ki sultan wa darwish bini eke  
 Chara pish khusrau bikhwahish rawi  
 Chu yak su nihadi tam’a, khusrau’i.”

BOSTAN OF S’ADI, chap. 6.

“ Oh soul ! be content with a little,  
 That thou may’st consider the sultan and dervish as one ;  
 Why goest thou before the king with entreaty,  
 When thou placest avarice aside, thou art a king.” (CLARKE).

“ Qina’at tawangar kunad mard ra  
 Khabar kun haris jahangard ra ;  
 Khudara na danist wa ta’at na kard,  
 Ki bar bakht wa ruzi qina’at na kard.”

ANWAR-I-SUHEILI.

“ Contentment makes man wealthy. Tell it then  
 To the unsatisfied and world-wandering men ;  
 They ne’er knew God, nor paid Him worship due,  
 Since with their lot they no contentment knew.”

EASTWICK.

“ Qismat za raft za azal karda and  
 Chand pai rizq paragandagi ?  
 Faida’e zindagiat bandagist  
 Sar makash az qaida’e bandagi.”

JAMI, BEHARISTAN, chap. 1.

“ Thy share has been allotted to thee from all eternity,  
 How long wilt thou distress thyself for a livelihood?  
 The object of thy existence is service,  
 Turn not thy head away from the laws of service.”

REHATSEK.

“ Qissatu l'ishqi la infisama laha  
 Fusimat hahuna lisana maqal.”

HAFIZ.

“ He who has loved relates an endless tale,  
 Here the most eloquent of tongue must fail.”

BICKNELL.

“ Qiyamat kase bini andar bihisht  
 Ki m'anā talab kard wa dawa bihisht  
 Ba mana tawan kard dawa durust  
 Dam-i-bi qadam takiyagah ast sust.”

BOSTAN OF S'ADI.

“ At the Resurrection thou seest in Paradise that one  
 Who sought truth and let go pretension ;  
 By truth one can make a proper claim,  
 Breath without action is a slothful resting-place.”

(CLARKE).

“ Qiyamat ki nikān ba 'ala rasānd  
 Za q'ar-i-thara bar thurayya rasānd ;  
 Dar an ruz k'az fil pursānd wa qaul  
 Ulu l'azm ra tan bilarzad za haul.  
 Ba jae ki dahshat khurdand ambiya  
 Tu 'uzr-i-gunah ra chi dari biya ?”

BOSTAN OF S'ADI, chap. 9.

“ On the Resurrection Day when the good attain to the highest dignity,  
 They rise from the bottom of the grave-ashes to the Pleiades,  
 On that day when they ask of deeds and words,  
 The bodies of the lords of resolution (the prophets) will tremble from  
 fear,  
 In the place where the prophets suffer fear,  
 Come—what excuse for sin hast thou ?”

CLARKE.

“ Qiyamat ruz-i-'arz-i-akbar ast  
 Arz an khwahad ki ba zeb zafar ast ;  
 Har ki chun Hindu bad wa sauda'st  
 Ruz arzash naubat ruswai ast  
 Barg yak gul chun na darad khar-i-u  
 Shud baharan dushman-i-asrar-i-u.”

JALALUDDIN RUMI.

“ The day of judgment is the day of the great review,  
 Whoso is fair and enlightened longs for that review ;  
 Whoso like a Hindoo is black with sin,  
 The day of review will sound the knell of his disgrace,  
 If his thorn puts not forth a single rose-bud  
 The spring in disclosing him is his foe.”

WHINFIELD.

' Qiyas az halat-i-insani ma-kun  
 Manzil andar ja ur wa dar ihsan ma-kun  
 Ja ur wa ihsan, ranj wa shadi, hadis ast  
 Hadisan mirand wa haqq shan waris ast.'

JALALUUDIN RUMI

" Argue not from the condition of common men,  
 Stumble not at severity and mercy ;  
 For mercy and severity, joy and sorrow are transient  
 And transient things die ; God is heir of all." WHINFIELD.

" Qufi nih bar khalq wa pinhan kun kalid."

JALALUUDIN RUMI.

" Place a padlock on your throat and hide the key."

" Qul ara'aitum 'in ahlakani 'llahu wa man ma'i au rahimana  
 faman yujiru 'lkaflrina min adhabin alim." KORAN, chap.

" Say : What think ye ? Whether God destroy me or not and those  
 who follow me, or whether He have mercy on us, yet who will protect the  
 unbelievers from a woeful torment ?" RODWELL.

" Qul, eyyu shai'an akbaru shahadatan quli 'llahu shahidun baini  
 wa bainakum wa uhia ilayya hadha 'lquranu li undhirukum bihi  
 wa man balagha 'a'innakum litashaduna 'anna ma'a 'llahi alihatan  
 ukhra qul la ashhadu qul 'innama huwa 'illahun wahidun, wa  
 'innani bariyun mimma tushrikun." KORAN, chap. 6.

" Say : 'What thing is the strongest in bearing testimony ?' Say 'God,  
 He is witness between me and you, and this Koran was revealed unto  
 me that I should admonish you thereby and also those unto whom it  
 shall reach. Do you really profess that there are other gods together with  
 God.' Say 'I do not profess this.' Say 'Verily He is one God and I am  
 guiltless of what ye associate with Him.' " (SALE).

" Qul 'inni la 'amliku lakum dharran wa la rashadan, qul 'inni lan  
 yujirani mina 'llahi ahadun wa lan 'ajida min dunahi multahidan." KORAN, chap. 72.

" Say : 'No power have I for your hurt or benefit.' Say 'Verily none  
 can protect me against God, neither shall I find any refuge beside Him.' "  
 RODWELL.

" Qul lilladhi basurufi 'ddhari ayyarana  
 Hal 'anada 'ddharu illa man lahu khataru  
 Ama tara 'rriha in habbat 'awasifuha  
 Falaitha t'asifu illa ma huwa shshajaru  
 Wa ma tara 'lbahra t'alu fauqahu jiyafun  
 Wa tastaqirru ba qasa q'arihi dduraru."

ALIF LAILA WA LAILA

“ Go ask of him who jeers us when fortune does her worst,  
 Whom doth fortune most oppose, but him she favours first ?  
 See’st not the sweeping tempest sweep gustily along,  
 Yet roughly blow about that bough that stately is and strong,  
 See’st not the refluent ocean bear carrion on its tide,  
 While pearls beneath its wavy flow fixed in the deep abide ? ”

TORRENS.

“ Qul liman qad shakahu zumbuhu  
 Halakta ya miskinu au tantaqish  
 F’akhli ‘ttaubata tatmis biha  
 Mina ‘lkhataya ‘ssaudi ma qad nuqish  
 Wa haka k’asa ‘nnushi fa’shrab wa jud  
 Bi ‘fadhlati ‘lk’asi ‘ala man ‘atish.”

MAQAMAT OF HARIRI, chap. 49.

“ Say to him whom the thorn of his sin stings, ‘ Pluck out the thorn, poor brother, else thou art lost,  
 Wipe out with sincere repentance any writ that black misdeeds have left  
 on thy book of deeds,  
 This cup of counsel drink of it, and bestow on one athirst that which  
 remains in the cup.”

STEINGASS.

“ Qul liman yahmilu hamman  
 Inna hamma la yudumu  
 Mithlu ma tafna ‘lmasarat  
 Hakadha tafna ‘lhumumu.”

ALIF LAILA WA LAILA.

“ Go say to him borne down by woe  
 That not for aye will grief endure ;  
 For like as joy its end must know,  
 E’en so the end will sorrow cure.”

TORRENS.

“ Qul, man yarzuqukum mina ‘ssama‘i w’al ‘ardhi ‘amman yamliku ‘ssama‘ wa ‘labsara wa man yukhriju ‘lhayya mina ‘lmayyiti wa yukhriju ‘lmayyita mina ‘lhayyi wa man yudabbiru ‘lamra fasayaquluna ‘llahu faqul ‘afala tattaqun.”

KORAN, chap. 10.

“ Say, ‘ Who provideth you food from heaven and earth ? or who hath the absolute power over the hearing and the sight ? and who bringeth forth the living from the dead, and bringeth forth the dead from the living, and who go verneth all things ? ’ They will surely answer ‘ God.’ Say, ‘ Will ye not therefore fear Him ? ’ ”

(SALE).

“ Qulubu ‘lahrari qabur ‘alasrari.”

ARABIC PROVERB.

“ The hearts of the noble are the graves of secrets.”

“ Qulu liman nawama ‘layyamu lahu ramat,  
 Kum aq’adat na‘ibatu ‘ddhari kam qamat ;  
 In kunta nimta fa‘ainu ‘llahi ma namat  
 Liman safu ‘lwaqtu wa ‘ddunya liman damat.”

ALIF LAILA WA LAILA.

“ Say ye to him that lies inert, the days of time  
Shoot forth their arrows on thee. Oh ! how many  
Hath fortune set upright, how many hath she  
Cast down. Though thou be sleeping, dull and heedless,  
Surely the eye of God is ever wakeful.  
To whom hath time brought peace of mind ? who is there  
The world hath e'er stood fast with ? ” TORRENS.

“Quran ba sar-i-zaban ast wa zar darmiyan-i-jan.”

GULISTAN, chap. 6.

"The Quran is on the tip of his tongue, and the gold is in the centre of his heart." (EASTWICK).

"Qurana hudda 'li 'nnasi wa bayyanatin mina 'l'huda wa 'lfurqani." KORAN, chap. 2.

"The Koran a direction unto men and declarations of direction, and the distinction between good and evil." (SALE).

"Quran ki bahan kalam khwanand ura  
Ki gah na bar dawam khwanand ura  
Dar khatt pujala ayate rushan hast,  
K'andar hama ja mudam khwanand ura."

OMAR KHAYYAM.

" Men say the Quran holds all heavenly lore,  
But on its pages seldom care to pour,  
The lucid lines engraven on the bowl,  
*That* is the text they dwell on evermore."

(WHINFIELD).

"Qurb-i-awazash gawah i mi-dihad  
K'in dam nazdik az yare jihad  
Lazzat-i-awaz khwishawand niz  
Shud gawah bar sidq an yar aziz  
Pish zirak k'andarunash nurha'st  
Ain in awaz mana bud rast."

JALALUDDIN RUMI.

" The nearness of the voice proves to such an one  
That the voice proceeds from a friend who is near,  
The sweetness of the kinsman's voice too, O beloved,  
Proves the veracity of that kinsman,  
To the wise whose hearts are enlightened  
The mere sound of that voice proves its truth."

WHINFIELD.

“Qurb ruhani agar hast miyan-i-man wa dust  
Chi tafawut kunad agar b’ud makane bashad?” ANWAR-I-SUHEILI.

"Am I united with my friend in heart,  
What matters if our place be wide apart?" EASTWICK.

“Qurratu 'l'aini man an mewa'e dil yadash bad  
 Ki khud asan bishud wa kar-i-mara mushkil kard  
 Sarban, bar-i-man uftad, khuda ra madadi  
 Ki ummid-i-karamam hamrah-i-in mahmil kard  
 Ah, wa faryad ki az chashm-i-hasud-i-mah-i-charkh  
 Dar lahd mah-i-kaman abru'e man manzil kard.”

HAFIZ.

“ My eyes' bright light, my heart's sweet fruit was he ; be unforgot  
 That he who passed so lightly hence made burdensome my lot.  
 Driver ! my camel-pack has fallen ! Give help for God's dear sake,  
 I looked for kindness when I chose this litter's course to take,  
 Alas ! that from the high sphere's moon which envious glanced below,  
 The sepulchre contains my moon whose eyebrows were a bow.”

BICKNELL.

“ Qut imani dar in zindan kam ast,  
 Wa an chi hast az qasd in sag dar khamast ;  
 Az namaz wa saum wa sad bicharagi  
 Qut zauq ayad bar way yak bargi ;  
 Astaiiz Allah min Shaitanihi  
 Qad halakna ah ! min taghianahi.”

JALALUDDIN RUMI.

“ In this prison the food of true faith is scarce,  
 And by the tricks of this dog what there is, is lost,  
 In spite of prayers and fasts and endless pains  
 Our food is altogether devoured by him,  
 Let us seek refuge with Allah from Satan,  
 Alas ! we are perishing from his insolence.” (WHINFIELD).

“ Quwat-i-dana hama az khun-i-jigar mi-binam  
 Ablahanra hama sharbat zi gulabast wa shakar  
 Asp-i-tazi shuda majruh ba zir-i-palan  
 Tauq-i-zarrin hama dar gardan-i-khar mi-binam  
 Pand-i-Hafiz bishnau, khwaja birau, niki kun  
 Ki man in pand bih az ganj-i-gauhar mi-binam.”

HAFIZ.

“ Nought save his own heart's blood the food of the wise—I see  
 Sherbets of sugar and rose the world to the fool supplies,  
 Galled by the pack-saddle's weight the Arab's proud steed grows old,  
 Yet always the ass's neck encircled with gold I see,  
 Master, go forth and do good ! The counsel of Hafiz prize,  
 For better than treasured pearl this counsel so wise I see.”

BICKNELL.

“ Ra'aitu 'l'manaya khabta 'ashwa man tusib  
 Tumithu wa man tukhti yu'ammar fayahrami  
 Wa man haba 'asbaba 'l'manaya, yanalnahu  
 Wa'in yarqa 'asbaba 'ssama'i bissulami.” MU'ALLAKAH OF ZUHAIR.

“ I have seen the Dooms trample men as a blind beast at random treads,  
 Whom they smote he died ; whom they missed, he lived to strengthless e'd,  
 Who trembles before the Dooms, yea him they shall surely seize,  
 Albeit he set in his dread a ladder to climb the sky.” C. J. LYALL.

"Rabbina 'afrigh 'aleina sabran wa thabbit 'aqdamana."

KORAN, chap. 2.

"O our Lord, pour upon us steadfastness and set our feet firm."

RODWELL.

"Raftam sue khatira wa bagristam ba zar

Az hijar dustan ki asir fana shudand;

Ishan kuja shudand, chu guftam, khatira ham

Dad az sada jawab ki 'ishan kuja shudand?'"

AMIR KHUSRU.

"I went to the cemetery and wept bitterly for the absence of friends, now the captives of non-existence. 'Where are they?' said I, in sadness, 'those dear friends of my heart?' When a voice from the graves softly repeated 'Where are they?'"

(OUSELEY).

"Raftam u burdam dagh-i-tu dar dil

Wadi bi-wadi, manzil bi manzil."

"I journed on bearing the brand of thy grief in my heart,  
From valley to valley, from stage to stage." (E. G. BROWNE).

"Raftand wa za raftagan yaki na amad baz

Ta ba tu biguyad sukhan az parda-e-ras

Karat za niyaz mikushayad na namaz

Bazicha buad namaz bi sidq wa niyaz."

OMAR KHAYYAM.

"They pass away and none is seen returning,  
To teach that other world's recondite learning,  
'Twill not be shown for dull mechanic prayers,  
For prayer is nought without true heartfelt yearning."

(WHINFIELD).

"Rahae mukhtalif asan shud ast

Har yaki ra millate chun jan shud ast;

Gar muyassar kardan haqq rah budi

Har Jahud wa Gabar az u agah budi."

JALALUDDIN RUMI.

"Ah, how many diverse roads are pointed out  
And each followed by some sect for dear life,  
If the right road were easily obtainable  
Every Jew and Gueber would have hit on it."

(WHINFIELD).

"Rah-i-nik mardan azada gir

Chu istada'i dast-i-uftada gir."

ANWAR-I-SUHEILI.

"No barrier to the good man's path oppose,  
And, if thou standest, raise thy fallen foes."

EASTWICK.

"Rahm bar Isa kun wa bar khar ma kun

Taba'ra bar aql-i-khud sarwar ma kun

An khar-i-Isa mizaj-i-dil girift

Dar maqam-i-aqilan manzil girift

Gar za Isa gashta'i ranjur dil

Ham az u sihhat rasad, ura ma hil."

JALALUDDIN RUMI.

“ Pity keep for Jesus, pity not the ass,\*  
 Let not fleshly impulse intellect surpass ;  
 If an ass could somewhat catch of Jesus' mind,  
 Ranked among the sages he his place would find,  
 Though because of Jesus you may walk in woe,  
 Still from Him comes healing ; never let Him go.”

“ Ra'iz ki tausin ra kunad ram  
 Kunad ahistagi ba kara kham  
 Ba tundi tausin az sar tund gardad  
 Wa gar kundi numa'i kund gardad.”

ANWAR-I-SUHEILI.

“ Each horse-tamer who would vanquish the unbroken fiery steed,  
 Must the young colt first with kindness and with gentle measures lead,  
 Fury will but stir the courser to more headlong heat ; and so  
 From the rider's want of spirit steeds will dull and sluggish grow.”

(EASTWICK).

“ Rakhte ki dashtim bayaghma baburd 'ishq  
 Az sud wa az ziyan wa za bazar farighim.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Love carried off as plunder the chattels which we possessed,  
 We are independent of profit and loss and market.”

(NICHOLSON).

“ Rang-i-tazwir pish-i-ma na buwad  
 Shir-i-surkham wa afa'i siyaham.”

HAFIZ ODE, 418.

“ The colour of deceit I wholly lack,  
 I am a lion red or serpent black.”

BICKNELL.

“ Ranj wa ghamra haqq pai an afrid  
 Ta badin zidd khushdili ayad padid,  
 Pas nihaniha bazidd paida shawad  
 Chunki haqqra nist zidd pinhan buwad ;  
 Nur-i-haqqra nist ziddi dar wujud  
 Ta ba zidd-i-ura tawan paida namud,  
 La jurm 'absarana la-tudrikahu,'  
 Wa 'hu yudrik' bin tu az Musa wa kuh.”

JALALUDDIN RUMI.

“ God created pain and grief for this purpose,  
 To wit, to manifest happiness by its opposites.  
 Hidden things are manifested by their opposites,  
 But as God has no opposite, He remains hidden,  
 God's light has no opposite in the range of creation  
 Whereby it may be manifested to view,  
 Perforce 'Our eyes see Him not, though He sees us,'  
 Behold this in the case of Moses and Mount Sinai.”

(WHINFIELD).

\* i.e., the body.

"Raq'a dukhtan bih wa ilzam-i-kunj-i-sabr  
 K'az bahr-i-jama raq'a ba khwajagan nawihsht  
 Haqqan ki ba 'uqubat-i-duzakh barabar ast  
 Raftan bapae marde hamsaya dar bihisht."

GULISTAN, chap. 3.

"Better to suffer and sew patch over patch  
 Than begging letters to the rich to write,  
 Truly it doth hell's torments fairly match  
 To mount by others to celestial light." (EASTWICK).

"Rasad az kaman-i-pinhan shab wa ruz tir-i-parran  
 Bispar jan-i-shirin, chi kuni, sipar na dari."

DIWAN-I-SHAMS-I-TABRIZ.

"Night and day comes a winged arrow from the hidden bow,  
 Yield up your sweet life ; what can you do ? you have no shield." NICHOLSON.

"Rasm buzurgan buwad insaf kar  
 Kar khasan nist bajuz kha wa khar."

ANWAR-I-SUHEILI.

"The great show equity in all they do  
 While base men torture and are tortured too." EASTWICK.

"Rasti mujib-i-razai khudast

Kas na didam ki gum shud az rah-i-rast."

GULISTAN, chap. 1.

"God favours those who follow the right way,  
 From a straight road I ne'er saw mortal stray." (EASTWICK).

"Rasu malika wa hia 'rruhun qad salimat  
 La ta'asfan lishaiin ba'daha zahaba."

ZOHEIR.

"Thou hast thy life, thy chiefest treasure, still  
 Grieve not if aught beside be gone and past." (PALMER).

"Rawan gar farughe pazirraft az u  
 Za khud raft wa bi hush manam guft az u  
 Za mihr u nawazish kunad banda ra  
 Ki bardashtan shayad afganda ra  
 Gadara tawangar kunad mihr-i-u  
 Jahan partau'e az khur chihra'e u  
 Mar u rajuz u kas niyarad situd  
 Ki u dar ni ayad ba guft wa shanud."

JAM-I-KAI KHUSRO.

"If the spirit receives illumination from Him  
 It becomes beside itself and its speech is 'I am without intellect,'  
 Through love He confers bounties on His servants  
 As it is proper to raise up the fallen,  
 His love renders the mendicant a man of power,  
 The world is but a ray emanating from the sun of His face,  
 None but He can duly praise Himself  
 As He cannot become the object of speech or hearing." (SHEA).

“ Rau, ki tu’i shifta’e ruzgar  
Yak na kuni baz numai hazar.”

NIZAMI.

“ Go, for thou art beguiled by fortune ; thou performest not one deed,  
nevertheless thou displayest a thousand.” ASIATIC MISCELLANY.

“ Rawan-i-khufta agar danadi ki dar khwabast  
Az an chi didi na khush shudi wa na ranjur.”

DIWAN-I-SHAMS-I-TABRIZ.

“ If the sleeping spirit knew itself to be asleep,  
Whatever it might see, it would feel neither joy nor sorrow.”  
(NICHOLSON).

“ Ra’yat chu bikh ast wa sultan darakht  
Darakht ey pisar bashad az bikh sakht.”

BOSTAN OF S’ADI.

“ The people are the root and the king is the tree that grows from it ;  
and the tree, O my son, derives its strength from the root.”

SIR W. JONES.

“ Raz ba dil guftam wa bisyar khun khurdam az u  
Kashki danistame awwal ki hamdam yaftan nist.”

ANWAR-I-SUHEILI.

“ I told the secret which my heart had nursed,  
Full sore it madè me weep ;  
Would that my simple heart had known at first  
None can a secret keep.”

EASTWICK.

“ Raz juz ba razdan ambaz nist  
Raz andar gush-i-munkir raz nist.”

JALALUDDIN RUMI.

“ Mysteries are not communicable save to those who know,  
Mystery in the ear of infidels is no mystery.” WHINFIELD.

“ Raz-i-khud ba yar-i-khud ta an ki bitawani ma gui  
Yar ra yare buwad, az yar-i-yar andisha kun.”

AZIZI.

“ As long as thou canst, communicate not thy secret to thy friend,  
For that friend has another ; beware therefore of thy friend’s friend.”  
(SHEA).

“ Raz khudra chun tu khud mahram na’i  
Digare khud mahram-i-an chun buwad?”

ANWAR-I-SUHEILI.

“ To thine own secret thou art unfaithful, then  
Canst thou expect more faith in other men ?” EASTWICK.

“ Raz makusha ba har kas ki dar in markaz-i-khak  
Sair kardim base, mahram israr na bud.”

ANWAR-I-SUHEILI.

“ Not to each one thy secrets tell, for earth’s wide space upon,  
Much we have wandered, yet have found in whom to trust, not one.”

EASTWICK.

“ Ridha ’dhdhalili bi khaf dhi ’laishi maskanatun  
 Wa ’l’izzu ‘inda rasimi ’lainuqi ’dhdhululi  
 Fa’dra biha fl nuhuri ’lbidi jaflatan  
 Muaridhatin mathani llujmi bi ’ljudubi.”

AL TUGHRAI.

“ Contempt and want the wretch await  
 Who slumbers in an abject state,  
 Midst rushing crowds, by toil and pain  
 The meed of honour we must gain,  
 At honour’s call the camel hastes  
 Through trackless wilds and dreary wastes,  
 Till in the glorious race she find  
 The fleetest coursers left behind.”

J. D. CARLYLE.

“ Riha kun sitam ra yak bargi  
 Ki kam ’umr amad sitamgaragi  
 Shahinshah chun rae ra bad kunad,  
 Yaqin dan ki bad dar haqq-i-khud kunad.”

ANWAR-I-SUHEILI.

“ Give up thy course of tyranny and wrong  
 At once,—for ne’er was life of tyrant long ;  
 Know, when a king perverts his judgment, he  
 Does that which for himself too scathe will be.”

EASTWICK.

“ Rinde didam nishasta bar khushk zamin  
 Na kufr wa na Islam wa na dunya wa na din,  
 Na haqq na haqiqat na shari’at na yaqin  
 Andar du jahan kira buwad zahra’e in ?”

OMAR KHAYYAM.

“ An outlaw in the desert did I see,  
 He had no wealth, no faith, no heresy  
 No God, no truth, no law, no certitude,  
 In the two worlds where’s man so bold as he ?”

WHINFIELD.

“ Rish janaha ’lhurri in hassahu  
 Zamanuhu la kana man lam yarish  
 Wa’njidi ’lmutura dhulman fa’in  
 ’Ajazta ‘an injadihi, fa’stajish.”

MAQAMAT OF HARIRI.

“ Feather the free whose plumage fair time hath stripped,  
 May he not live, who, while he can, feathers not.  
 Help one oppressed by tyranny: if too weak to helf thyself, then  
 summon up hosts for him.”

STEINGASS.

“ Rishta ra ba suzan amad irtibat  
 Nist darkhur ba jamal summu ’lkhayyat  
 Kai shawad barik hasta’e jamal  
 Juz bimiqraz riyazat wa ‘amal.”

JALALUDDIN RUMI.

" The thread and the needle are related to one another ; but a camel is not fitted to pass through the eye of a needle ; how should the body of a camel become slender except by abstinence and exertion ? "

" Riyasat ba dast-i-kasane khata'st  
 Ki az dast-i-ishan dastha bar khuda'st  
 Neku-kar hargiz na binad badi  
 Chu bad parwari, khasam-i-jan khud'i."

ANWAR-I-SUHEILI.

" 'Tis wrong that he a nation should enthrall  
 Against whose hand men lift their hands in prayer ;  
 Evil will ne'er the virtuous man befall  
 But evil-doers their own lives ensnare."

EASTWICK.

" Rizq ayad pish har k'u rizq just  
 Ranj kushisha za bi-sabri t'ust ;  
 Jumla-ra Razzaq ruzi mi-dihad  
 Qismat har yak ba pishash mi-nihad."

ANWAR-I-SUHEILI.

" The allotted portion reaches every seeker. So  
 Our own impatience is our trouble's spring,  
 God's blessings freely to all creatures flow,  
 His hands to all the destined bounty bring." EASTWICK.

" Rizq har chand bi guman birasad  
 Shart-i-aqlast justan az darha ;  
 Garchi kas bi ajal nakhwahad murd  
 Tu ma ru dar dihan-i-azhdaha."

GULISTAN, chap. 3.

" Though without doubt fate will our want supply,  
 Reason requires it be sought from home ;  
 'Tis true that none will unpredestined die,  
 Yet in a dragon's maw one should not come." (EASTWICK).

" Rizq maqsumast wa waqt-i-an muqarrar karda and  
 Bish az in wa pish az an hasil na mi-gardad ba jihad."

ANWAR-I-SUHEILI.

" Our daily food is destined, and the time too they allot,  
 Aught more or aught before this, by our struggles we win not." EASTWICK.

" Rubba sadiqin lamani fi widadiha  
 Ulam yaraha yauman fa yudhahu lahu udhri." GULISTAN, chap. 4.

" Oft have my friends reproached me for my love,  
 The day will come they'll see her and approve."

EASTWICK.

" Rubba yaumin bakaitu minhu falamma  
 Sirtu fi ghairihi bakaitu alaihi."

MAJANI AL ADAB.

" Often in old days I wept because of him,  
 But when I came among strangers I wept to have him."

“ Ruda'e tang bi yak nan-i-tihî pur gardad  
 N'imat-i-rue zamin pur na kunad didâ'e tang.”      GULISTAN, chap. 8.

“ A single loaf the stomach will supply,  
 But not earth's richest gifts the greedy eye.”  
 (EASTWICK).

“ Rue agar chand piri chihra wa ziba bashad  
 Na tawan did dar aina ki nurani nist  
 Abid wa zahid wa Sufi hama atfal rahand  
 Mard agar hast ba juz 'alim-i-rabbani nist.”      ANWAR-I-SUHEILI.

“ If darkness should the sullied mirror mask,  
 Vainly in it the fairest face may glance ;  
 Recluse, monk, Sufi children are astray,  
 The man is he who walks in God's own way.”  
 EASTWICK.

“ Rue bar khak-i-'ujz me guyam  
 Har sahrgah ki yad miayad  
 Ey ki hargiz faramusht nakunam  
 Hichat az banda yad miayad ?”      GULISTAN, chap. 2.

“ Humbly in dust I bow each day  
 My face ; with wakening memory,  
 O Thou whom I forget not, say ;  
 Dost Thou bethink Thee e'er of me ?”      (EASTWICK).

“ Rue khubat ayate az lutf bar ma kashf kard  
 Z'an sabab juz lutf wa khubi nist dar tafsir-i-ma.”      HAFIZ.

“ By its grace thy beautiful face explained to us a verse of the Koran,  
 For that reason in our explanation is nought save grace and beauty.”  
 (CLAKKE).

“ Rue maqsud ki shahan ba dua mi-talaband  
 Mazharash aina'e tal'ati darwish anast.”      HAFIZ.

“ The form of the object that the kings of the world seek,  
 Its reflection is the mirror of the appearance of dervishes.”  
 CLARKE.

“ Rue tama' az khalq ba pich az mardi  
 Tasbih-i-hazar dana ba dast ma pich.”      ANWAR-I-SUHEILI.

“ Be manly, and from cringing cease, for this  
 Than thousand beaded rosaries better is.”      EASTWICK.

“ Ruh chu az mihr kinarat girift  
 Ruh shawad pish-i-tu jumla nuqush.”      DIWAN-I-SHAMS-I-TABRIZ.

“ When the spirit lovingly embraces Thee,  
 In Thy presence all images become spirit.”  
 (NICHOLSON).

“ Ruhra ki ishq-i-haqiqi shi‘ar nist  
Nabuda bih ki budan-i-u ghair-‘ar nist.”

DIWAN-I-SHAMS-I-TABRIZ.

“ ’Twere better that the spirit which wears not true love as a garment  
Had not been ; its being is but shame.”

(NICHOLSON).

“ Ruhra suhbat-i-najins azabist ‘alim.”

HAFIZ.

“ The society of the uncongenial is excruciating torment to the soul.”

CLARKE.

“ Ruh sakht latif ast wa ishq sakht ghaiyur  
Chijae surat agar khud namad shawad sad tu.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Spirit is very subtle and love is very jealous,  
What room for form, if the felt is hundredfold ? ”

(NICHOLSON).

“ Rukh-i-tu dar dilam amad, murad khwaham yaft  
Chira ki hal-i-niku dar qafa‘e fal nikust.”

HAFIZ.

“ Thy face came into my heart ; my desire I shall gain  
For after the happy omen is the happy state.”

CLARKE.

“ Rushna‘e tal‘at-i-tu mah na darad  
Pish-i-tu gul raunaq-i-giyah na darad  
Gusha‘e abru‘e tust manzil-i-janam  
Khushtar az in gusha padshah nadarad.”

HAFIZ.

“ The moon hath not the luminosity of thy face,  
In comparison with thee the rose hath not the glory of grass.  
The corner of thy eyebrow is my soul’s dwelling,  
A happier corner than this the king hath not.”

“ Rusta zadagan-i-danishmand  
Bawaziri badshah raftand,  
Pisaran-i-wazir naqis-i-aql  
Bagada‘i barusta raftand.”

GULISTAN, chap. 7.

“ The king his vazirship bestows  
On peasants’ sons, wise, though of lowly birth ;  
The vazir’s dullard children in their stead  
Through town and hamlet humbly beg their bread.”

EASTWICK.

“ Rutab nawarad chub-i-khar zahra bar  
Chi tukhm afgani bar haman hashm dar.”

BOSTAN OF S‘ADI.

“ The wood of the colocynth brings not the green date,  
Whatsoever seed thou didst cast, expect that very fruit.”

(CLARKE).

“ Ru wa sar dar jamaha pichida id  
 La jurm ba dida wa nadida id,  
 Admi didast wa baqi pust ast  
 Dida anast anki did dust ast.”

JALALUDDIN RUMI.

“ With muffled heads you cannot see,  
 You've wrapped your cloaks in folds about your heads and eyes,  
 Your sense of sight cannot see what before you lies.  
 The world's eye man is ; all the rest's mere skin and shell,  
 A real eye's he who arrives his friend to see right well.”

REDHOUSE.

“ Ruwaydaka la tu'qib jamilaka b'il'adha  
 Fa tadhi wa shamlu 'l'mali munsad'i  
 Wa la tataghadhrib min tazziyudi sa'ilin  
 Fa ma huwa fi saughi 'llisani bimubtad'i.”

MAQAMAT OF HARIRI, chap. 45.

“ Eh, gently, let not bounty be followed by injury for else both thy wealth  
 and fame alike will be lost and gone,  
 And fly not into a passion if a beggar exaggerates, for he is by no means  
 first to polish and gloss his speech.”

STEINGASS.

“ Ruza yaksu shud, wa id amad wa dilha barkhast  
 Bada nushi ki dar u rui wa riyai nabuwad  
 Bihtar az zuhdfarushi ki dar u rui riy'ast  
 Ma na rindan-i-riya'im wa harifan-i-nifaq  
 An ki u 'alim-i-sirrast bar in hal gawa'st  
 Farz-i-Izid biguzarem wa bakas bad nakunem  
 W'an chi guyand rawa nist naguyem rawa'st.”

HAFIZ.

“ [The fast has gone, and the feast has come, and hearts have risen.]  
 Better the drunkard void of fraud and wiles  
 Than virtue's braggart who by fraud beguiles,  
 I am no hypocrite, no toper sly,  
 Attest it He who secrets doth espy,  
 Let us obey God's laws and injure none  
 Nor teach as good what we are taught to shun.”

BICKNELL.

“ Ruz bashad ki biayad basalamat bazam  
 Ey khush an ruz ki ayad bar salami bar ma.”

HAFIZ.

“ When my beloved will come in safety again may soon be the day,  
 O happy the day when the beloved cometh in safety to our house.”

CLARKE.

“ Ruz dar kasb-i-hunar kush, ki mai khurdan-i-ruz  
 Dil chu aina dar zhang-i-zalam andazad,  
 An zaman waqt-i-mai subh-farugh ast, ki shab  
 Gird-i-khangah-i-ufuq pardae sham andazad.”

HAFIZ.

" By day seek virtue ; wine if quaffed by day  
 The heart's pure mirror shall with dust o'erlay ;  
 Indulge in cups of wine aurora-bright  
 When the sky's tent is curtained by the night."

BICKNELL..

" Ruze agar ghame rasadat, tangdil ma bash  
 Rau, shukr kun, mabad ki az bad batar shawad,  
 Ey dil sabur bash, wa makhur gham, ki 'aqibat  
 In sham subh gardad, wa in shab sahar shawad,  
 Hafiz, chun nafa'e sar-i-zulfash ba dast-i-tu'st  
 Dam dar kash ; ar na bad-i-saba ra khabar shawad." HAFIZ.

" If one day a great grief should reach thee, be not strait of heart,  
 Go : offer thanks. God forbid that worse than bad should be,  
 O heart ! be patient : suffer not grief. For in the end  
 This evening the morn becometh, and the night the dawn,  
 Hafiz, when the musk of His tress-tip is in thine hand,  
 Indraw thy breath. If not, to the morning breeze news would be."  
 (CLARKE).

" Ruze ba chunan guzasht wa ruze ba chunin  
 Aknun ki nigah kuni, na an ast wa na in."

ANWAR-I-SUHEILI.

" One day in this, the next in that goes by,  
 Thou look'st, and now nor this not that canst spy."

EASTWICK.

" Ruze budam mushtaqwari  
 Ta babinam dar bashar anwar-i-yar  
 Ta babinam qulzume dar qatra'e  
 Aftabe darj andar zarra'e."

JALALUDDIN RUMI.

" One day I was filled with longing  
 To behold in human form the splendours of the Friend,  
 To witness the ocean gathered up into a drop,  
 The sun compressed into a single atom." WHINFIELD.

" Ruze ki az madar tu zadi uriyani,  
 Khalqan hama khandan, tu budi giriyan,  
 Dar ruz wafatat ki jan bispari  
 Khalqan hama giriyan, tu bashi khandan."

" On parent knees, a naked new-born child  
 Weeping thou satst, when all around thee smiled ;  
 So live, that sinking in thy last long sleep,  
 Calm thou mayst smile, when all around thee weep."

SIR W. JONES.

" Ruze ki charkh az gil-i-ma kuzaha kunad  
 Zinhar, kasa'e sar-i-ma pur sharab kun."

HAFIZ.

" When Fate at last makes flagons of my clay,  
With wine, forget not, fill my skull that day." BICKNELL.

" Ruze ki jaza-e-har sifat khwahad bud  
Qadr-i-tu ba qadr-i-m'arifat khwahad bud,  
Dar hasan sifat kush ki dar ruz-i-jaza  
Hashr-i-tu basurat-i-sifat khwahad bud."

OMAR KHAYYAM.

" On the dread day of final scrutiny  
As in thy wisdom so thy meed shall be,  
Strive to get virtues here, for thou wilt rise  
Bearing the imprint of thy quality." (WHINFIELD).

" Ruze ki shawad 'idha 'ssama'u 'nfarat,'  
Wa andam ki shawad 'idha 'nnujumi 'nkadarat'  
Man daman-i-tu bigiram andar arsat  
Guyam sanama 'biayya zanbin qutilat.'"

OMAR KHAYYAM.

" On that dread day when wrath shall rend the sky,  
And darkness dim the bright stars' galaxy,  
I'll seize the Loved One by the skirt and cry,  
'Why hast thou doomed these guiltless ones to die?'"

(WHINFIELD).

" Ruzgar ast ki az ghaiyat bi dad dar u  
Nist mumkin ki kase ra sar wa saman bashad  
Chashm-i-niki za ki darim ba ahde ki dar u  
Gar kase bad na kunad, ghayat-i-ihsan bashad." ANWAR-I-SUHEILI.

" Such is the age that from excess of wrong  
The life or goods of none secure can be,  
To whom can we attribute kindness 'mid a throng  
Who think they do a favour not to injure thee." EASTWICK.

" Ruz-i-awwal ki sar-i-zulf-i-tu didam guftam  
Ki pareshana'e in silsila ra akhir nist."

HAFIZ.

" The first day when I beheld Thy tress-tip, I spake  
Saying 'End to this chain's confusion is not.'" CLARKE.

" Ruz-i-marg chu tabut-i-man rawan bashad  
Guman mabar ki mara dil dar in jahan bashad,  
Bara'e man ma giri wa magu 'Darigh! Darigh!'  
Badam-i-div dar ufti, darigh an bashad." DIWAN-I-SHAMS-I-TABRIZ.

" When my bier moveth on the day of death,  
Think not my heart is in this world,  
Do not weep for me, and cry, 'Woe! Woe!'  
Thou wilt fall in the devil's snare; that is woe."

(NICHOLSON).

"Ruz-i-wasl-i-dustdaran yad bad,  
 Yad bad an ruzgaran yad bad,  
 Garchi yaran farighand az yad-i-man  
 Az man ishanra hazaran yad bad  
 Raz-i-Hafiz b'ad az in nagufa manad  
 Ey darigh an razdaran yad bad."

HAFIZ ODES.

"That day of friendship when we met recall,  
 Recall those days of fond regret, recall !  
 My friends it may be have forgotten long  
 But I a thousand times that throng recall,  
 No more from Hafiz' lips shall secrets pass ;  
 Those who once kept them,I alas, recall." (BICKNELL).

"Ruz mahshar har nihan paida shawad  
 Ham za khud har mujrime ruswa shawad  
 Dast wa pa bidihad gawahi ba bayan  
 Bar fasad-i-u ba pish must 'aan  
 Dast guyad man chunin duzdida am  
 Lab baguyad man chunin busida am  
 Pa guyad man shudastam tamana  
 Farj guyad man bikardastam zina ;  
 Chashm guyad ghamza kardastam haram  
 Gush guyad chida am su 'alkalam  
 Pas darugh amad za sar ta pa wa khwish  
 Chun gawahi midihad 'aza za pish."

JALALUDDIN RUMI.

"On the resurrection day all secrets will be disclosed,  
 Yea, every guilty one will be convicted by himself,  
 Hand and foot will bear testimony openly  
 Before the Almighty concerning their owner's sins.  
 Hand will say, 'I stole such and such things,'  
 Lip will say, 'I asked for such and such things,'  
 Foot will say, 'I went after my own desires,'  
 Arm will say, 'I embraced the harlot,'  
 Eye will say, 'I looked after forbidden things,'  
 Ear will say, 'I listened to evil talk.'  
 Thus the man will be shown to be a liar from head to foot  
 Since his own members will prove him to be a liar."

(WHINFIELD).

"Ruz wa shab afsana jui ya tu chust,  
 Juzu juzu tu fasana-gui t'ust  
 Juzu juzwat ta barastast az 'adam,  
 Chand shadi dida and wa chand gham,  
 Z'anki bi lazzat na roiad hich juzu  
 Balki laghar gardad az har pich juzu."

JALALUDDIN RUMI.

“ Day and night you are eagerly asking for news,  
 Whilst every member of your body is telling you news,  
 Since each member of your body issued from Not-being,  
 How much pleasure has it seen and how much pain?  
 For no member grows and flourishes without pleasure,  
 And each member is weakened by every pain.” (WHINFIELD).

“ Saadia, mard-i-nik nam na mirad hargiz  
 Murda an ast ki namash ba nikui na barand.” ANWAR-I-SUHEILI.

“ Sadi, he whose fame lives can ne'er be dead,  
 He dies whose good name is dishonoured.” EASTWICK.

“ Saari'u ila maghfiratin min rabbikum wa jannatin ardhuhu  
 'ssamawatu wa'l'ardhu 'uiddat lilmuttaqin 'lladhina yunflquna fi  
 'ssarra'i wa 'dhdharra'i wa 'Ikadhimina 'Ighaidha wa 'l'affina 'ani  
 'nnasi wa 'llahu yuhibbu 'Imuhsinin.” KORAN, chap. 3.

“ Vie in haste for pardon from your Lord, and a Paradise vast as the  
 heavens and the earth, prepared for the God-fearing, who give alms alike  
 in prosperity and in distress, and who master their anger and forgive  
 others. And God loveth the doers of good.” (RODWELL).

“ Sabilu 'lmauti ghayatu kulli hayyin fada'ihî l'ahli l'ardhi da'i  
 Wa man la yu'tabat yas'am wa yahram wa tusilmahu 'Imanun ila  
 'nqita'i.” KATARI.

“ The pathway of death is set for all men to travel,  
 The Crier of death proclaims throughout the earth his empire,  
 Who dies not when young and sound, dies old and weary,  
 Cut off in his length of days from all love and kindness.”

C. J. LYALL.

“ Sad andakhti tir wa har sad khata'st,  
 Agar hushmandi, yak andaz rast.” BOSTAN OF S'ADI, chap. 7.

“ Thou didst cast a hundred arrows and each one of the hundred is a miss,  
 If thou art wise, cast one straight.” (CLARKE).

“ Sad dalil aurad muqallid dar bayan  
 Az qiyasi guyad ura na z'aiyan;  
 Mashk aludast ama mashk nai  
 Bue mashkastash wali juz pashk nai.” JALALUDDIN RUMI.

“ Though the mere imitator quotes a hundred proofs,  
 They are all based on opinion, not on conviction.  
 He is only scented with musk, he is not himself musk,  
 He smells of musk but is really naught but dung.”

(WHINFIELD).

“ Sad hazaran-dam wa danast ai khuda  
 Ma chu murghan haris wa binawa;  
 Damba dam ma basta-e-dam nau im  
 Har eki kar baz wa Simurghe shawim.  
 Mi rihani har dami mara wa baz,  
 Sui dami me rawim, ey sarfaraz.”

MASNAVI, Book I.

“ O God there are hundreds of snares and baits  
 And we are even as greedy and foolish birds ;  
 Every moment our feet are caught in a fresh snare,  
 Yea, each one of us though he be a falcon or Simurgh,  
 Thou dost release us every moment and straightway  
 We again fly into the snare, O Almighty one.” WHINFIELD.

“ Sad hazaran niza'e Firaun ra  
 Dar shikast an Musa ba yak asa  
 Sad hazaran tibb Jaleenus bud  
 Pish Isa wa dam ash afsus bud  
 Sad harazaran daftar ash'ar bud  
 Pish harf ummi ash'ar bud.”

JALALUDDIN RUMI.

“ The million spears of Pharaoh vaunting in his might,  
 By Moses' wand were broken in the appointed night :  
 And many sons of skill, for healing science famed  
 By Jesu's curing halt, lame, blind, deaf, mad, were shamed ;  
 How many poets, orators, great men of note,  
 By word of the Illiterate One \* were shown to dote.”

(REDHOUSE).

“ Safahna 'an bani Dhulin wa qulna 'lqaumu 'ikhwanu  
 'Asa 'l'ayyamu 'an yarj'ina qauman ka'lladhi kanu  
 Falamma sarraha 'shsharru fa'amsa wa huwa 'uriyanu  
 Wa lam yabka siwa 'l'uudwani dinnahum kama danu.” SHAHL.

“ Forgiveness had he for Hind's sons,  
 We said ‘ The men our brothers are :  
 The days may bring that yet again  
 They be the folk that once they were.’  
 But when the Ill stood clear and plain  
 And naked wrong was bare to-day,  
 And naught was left but bitter hate,  
 We paid them in the coin they gave.” (C. J. LYALL).

“ Safar 'id bashad bar an kad khuda  
 Ki ba nawa'e zishtash buwad dar sara'e  
 Dar khurrami bar sara'e biband  
 Ki bang zan az wai bar ayad buland.”

BOSTAN OF S'ADI.

“ Travel is a festival to that house-master  
 In whose house is a wife of bad disposition ;  
 Shut the door of joyfulness on that house  
 From which the wife's clamour issues largely.” (CLARKE).

“ Safar murabbi mard ast wa astana'e jah  
 Safar khazana'e mal ast wa ustاد-i-hunar.”

ANWAR-I-SUHEILI.

“ Travel man's tutor is and glory's gate,  
 On travel treasure and instruction wait.” EASTWICK.

\* Muhammed.

“ Sag ba daryae haftgana mashau  
Ki chu tar shud palidtar bashad.”

GULISTAN, chap. 7.

“ In the seven seas would'st thou a dog make clean,  
When wet, 'tis fouler than it erst has been.” (EASTWICK).

“ Sag-i-ashab-i-kahf ruze chand  
Pai nikan girift wa mardam shud.”

GULISTAN, chap. 1.

“ The cave-sleepers' dog some time remained  
With good men and the rank of man attained.”  
(EASTWICK).

“ Sahab qatra'e baran za kuh wa na girift  
Wagarchi dar dil khara na mi kunad tasir.”

ANWAR-I-SUHEILI.

“ The clouds shower down their rain the hills upon,  
Though in their stony breasts they nought effect.”

EASTWICK.

“ Sakhara 'lbahra lit 'akulu minhu lahman tariyyan wa tastakh-  
riju minhu hilyatan talbasunaha wa tara 'lfulka mawakhira fhi  
litabtaghu min fadhlihi.”

KORAN, chap. 16.

“ He hath subjected the sea to you that ye may eat of its fresh fish, and  
take forth from it ornaments to wear, and thou seest the ships ploughing  
its billows, and that ye may go in quest of His bounties.” (RODWELL).

“ Sakhawat kunad nikbakht ikhtiyar  
Ki mard az sakhawat shawad bakhtiyar  
Sakhawat mis-i-aibra kimiyaast  
Sakhawat hama dardra dawast.”

PANDNAMA OF S'ADI.

“ The fortunate maketh choice of liberality  
Because a man is rendered happy thereby,  
Liberality is the elixir for transmuting the copper of defect,  
Liberality is the remedy for all ills.” (GLADWIN).

“ Sakht khak aluda miayad sukhan,  
Ab tira shud, sar-i-chah band kun,  
Ta khuda ash baz saf wa khush kunad,  
Anki tira kard, ham safash kunad,  
Sabr arad arzu, na shitab,  
Sabr kun, wa Allah alim ba'sawab.”

JALALUDDIN RUMI.

“ The Word is become foul with mingled earth,  
The water is become muddy ; close the mouth of the well,  
Till God makes it again pure and sweet,  
Yea, till He purifies what He has made foul ;  
Patience will accomplish thy desire, not haste,  
Be patient, God knows what is best.” (WHINFIELD).

“ Salah dini wa dunyast zan-i-nik  
Zihi sa'adat marde ki zan chunin darad.”

ANWAR-I-SUHEILI.

“ Sweet is the converse of a virtuous wife  
 Happy his fate who such a spouse possesses.”

EASTWICK.

“ Salha bar tu bugzarak ki guzar  
 Na kuni sue tarbat-i-pidarat  
 Tu ba jae pidar che kardi khair  
 Ta haman chashm dari az pisarat?”

GULISTAN, chap. 6.

“ Long years, successive years have gone  
 Since thou didst visit at thy father's grave,  
 What filial actions hast thou done,  
 That from thy son thou shouldst like worship crave?”

(EASTWICK).

“ Salha pairaui-mazhab rindan kardam  
 Ta bafatwa khirad hirs bazindan kardam ;  
 Naqsh-i-masturi wa masti na badast-i-man wa tu'st  
 An chi Sultan-i-azl guft ‘bikun,’ an kardam.”

HAFIZ ODE, 407.

“ Me many a year the reveller's path allured,  
 Till Reason's verdict my desire immured,  
 To feast, to fast, rests not with thee or me,  
 The Lord Eternal caused our acts to be.” (BICKNELL).

“ Salha raftam safar az ‘ishq mah  
 Bi khabar az rah wa hairan dar Allah  
 Pa barahna merawi bar khar wa sang  
 Guft man hairanam wa b'iikhwish wa nang  
 Az rah wa manzil, za kutah wa daraz  
 Dil chi danad k'ust mast dilnawaz.”

JALALUDDIN RUMI.

“ I journeyed years and months for love of that moon,  
 Heedless of the way, absorbed in God,  
 With bare feet I trod upon thorns and flints,  
 Seeing I was bewildered, and beside myself and senseless ;  
 What knows the heart of road and stages,  
 What of distant and near, while it is drunk with love.”

(WHINFIELD).

“ Samih 'akhaka 'idha khalat minhu 'l'isabat bi'lghalat  
 Wa tajafa 'an t'anifihi 'in zaghya yauman au qasat,  
 Wa'hfadhb saniyaka 'indahu shakara 'ssaniyata 'am ghamat.”

MAQAMAT OF HARIRI.

“ Pardon thy brother when he mingles his right aiming with error,  
 And shrink from rebuking him if he swerve or decline,  
 Keep to thy kind dealing towards him whether he thank for the kindness  
 or slight it.”

(CHENERY).

“ Sang dar dast wa mar sar bar sang  
 Na kunad mard-i-hushyar dirang  
 Tarahhum bar palang-i-tiz dandan  
 Sitam kari buwad bar gusfandan.”

GULISTAN, chap. 8.

“ When a stone is in the hand ; on a stone the serpent’s pate,  
 He is not a man of sense who to strike should hesitate.  
 To sharp-toothed tigers kind to be,  
 To harmless flocks is tyranny.”

EASTWICK.

“ Sange ba chand sal shawad l’al-i-para,  
 Zinhar nafsash nashikani ba sangi.”

GULISTAN, chap. 8.

“ ‘Tis years before the pebble can put on  
 The ruby’s nature. Wilt thou on a stone  
 In one short moment mar what time has done.”

EASTWICK.

“ Sani ‘bi chun chu ‘alam afrid  
 Aql awwal ra muqaddam afrid ;  
 Dih bud silak aqul, ey khurda dan,  
 Wa an diham bashad muassir dar jahan ;  
 Kar kun juwad ast dar giti tamam  
 Aql faalash az u kardand nam  
 U’st dar ‘alam mufaiyaz khair wa sharr  
 U’st dar giti kufail naf'a wa zarar.”

JAMI, SALAMAN AND ABSAL.

“ The Incomparable Creator when this world  
 He did create, created first of all  
 The First Intelligence. First of a chain  
 Of Ten Intelligences, of which the last  
 Sole agent is in this our universe  
 Active intelligence so called. The one  
 Distributor of evil and of good,  
 Of joy and sorrow.”

E. FITZGERALD.

“ Sara’e wa madr asa wa bahs-i-ilm wa taq wa rawaq  
 Chi sud chun dil-i-dana wa chashm-i-bina nist?”

HAFIZ.

“ Collegiate halls and learned strifes where porch and arch are high,  
 What profit they when wisdom fails or seeing eye is not?”

BICKNELL.

“ Sar ki aqli az wai bipard dum shawad.”

JALALUDDIN RUMI.

“ The head whose reason has fled is a tail.”

WHINFIELD.

“ Sar ta sar afaq bahawan sudan,  
 Nih taq-i-falak bakhun-i-dil andudan,  
 Sad sal digar asir-i-zindan budan,  
 Bih z’an ki dame hamdam-i-nadan budan.”

HAFIZ.

“ The whole earth in a mortar to pound fine,  
 To smear thy heart’s blood on heaven’s arches nine,  
 To be immured a hundred years is less  
 Than with a fool one moment to combine.”

BICKNELL.

"Satafarraqu ummati 'ala thalathni wa sabi'ina millatan kulluhum fl 'nnari illa millatun wahidatun." SAYING OF MUHAMMAD.

"My people will be divided into three and seventy sects, and all of them shall be in the Fire save one sect."

"Satudhri 'ddama la 'ddam'a, 'idha 'ayanta la jam'a  
 Yaqi fl 'arsati 'ljam'a, wa la khala wa la 'amm,  
 Ka 'anni bika tankhattu ila 'llahdi wa tanghatu,  
 Waqad 'aslamaka 'rrahtu ila 'adhyaq min samm,  
 Hunaka 'ljismu mamdudun liyast'akilahu 'dudu,  
 Ila an yankhara 'l'udu, wa yumsi 'l'adhma qad ramm."

HARIRI, MAQAMAT, II.

"Thou shalt weep blood not tears, when thou perceivest that no company can protect thee in the Court of Assembling; no kinsman of father or mother.

It is as though I could see thee when thou goest down to the vault and divest deep; when thy kinsmen have committed thee to a place narrower than a needle's eye,

There is the body stretched out that the worms may devour it until the coffin-wood is bored through and the bones moulder." (CHENERY).

"Saya parwarda ra chi taqat-i-an  
 Ki rawad ba mubarizan baqital  
 Sust bazu ba jahl miafgand  
 Panja ba mard-i-ahani changal."

GULISTAN, chap. 8.

"He who was nursed in soft repose  
 Cannot with warriors to the battle go;  
 Vain with his weakly arm to close  
 And struggle with an iron-wristed foe." EASTWICK.

"Sayyad ki bar nagzarah az kunjishke  
 Dani chi kunad chu kabak wa tihu binad."

ANWAR-I-SUHEILI.

"The fowler that not sparrows e'en will spare,  
 Think what he does when game and quails are there."

EASTWICK.

"Ser amadam ey khuda az pasta-e-khwish,  
 Az tang dili wa az tihî dasta-e-kwîsh  
 Az nist chu hast mekuni birun ar  
 Z'in nistiam ba hurmat-i-hasta-e-khwish."

OMAR KHAYYAM.

"Lord, I am tired of this low state of mine,  
 This wretched lot, this beggary of mine;  
 Thou makest all from naught, bring me from naught,  
 Into that sacred being which is thine." (WHINFIELD).

“ Shab gurizad chunki nur amad za dur  
 Pas chi danad zulmat shab hal-i-nur  
 Pasha bigurizad za bad-i-badha  
 Pas chi danad pasha zauq badha;  
 Chun qadim ayad hadas gardad ‘abas  
 Pas kuja danad qadimi ra hadas.”

JALALUDDIN RUMI.

“ When the day dawns from heaven, night flees away  
 What then can its darkness know of the nature of light?  
 The gnat scuds away before the blast of the winds,  
 What then knows the gnat of the savour of the winds?  
 When the Eternal appears, the transitory is annulled,  
 What then knows the transitory of the Eternal?”

(WHINFIELD).

“ Shab-i-tarik-i-dustan-i-khuda  
 Mibitabad chu ruz-i-rakhshinda  
 Wa in sa‘dat ba zur-i-bazu nist  
 Ta na bakhshad khuda‘e bakhshinda.”

GULISTAN, chap. 8.

“ The dark night of the friends of heaven  
 Shines with the brilliant light of day;  
 Not to man’s might is this rich blessing given,  
 It comes from God, no other way.”

(EASTWICK).

“ Shab-i-tarik wa bim mauj wa girdabi chunin ha‘il  
 Kuja danand hal-i-ma sabuk barani sahilaha.”

HAFIZ.

“ The waves are wild, the whirlpool dreadful, the shadow of the night  
 steals o’er,  
 How can my fate excite compassion in the light-burdened of the shore?”

(BICKNELL).

“ Shaha falakat bi khusrui t‘ain kard  
 Wa za bahr-i-tu asp padshahi zin kard,  
 Ta dar harakat samand zarrin sum tu  
 Bar gil nihand pa-e-zamin simin kard.”

OMAR KHAYYAM.

“ Oh Shah ! heaven portioned sovereignty to thee,  
 And saddled power thy glorious steed to be,  
 And where thy charger sets his golden hoofs,  
 Earth glitters like some golden tapestry.”

(WHINFIELD).

“ Shahra bih buwad az ta‘at-i-sadsala wa zuhd  
 Qadri yak saata ‘umri ki daru dad kunad.”

HAFIZ.

“ For better in a king one hour in deeds of justice passed,  
 Than piety and works austere that five-score years should last.”

BICKNELL.

“ Shakar bar tute fikun, murdar pish gurgan.”

KASIM AL ANWAR.

“ Throw sugar to the parrot, but place carrion before the wolf.”

(OUSELEY).

“Shakh ki bi mewa buwad nakhush ast  
Matbakhan ra madad-i-atish ast.”

ANWAR-I-SUHEILI.

“The barren branches do but shock the eye,  
And can but fuel to the cook supply.” EASTWICK.

“Shakh-i-niki sa’adat arad bar  
Gul na chinad kase ki karad khar  
Chun yaqin shud jaza’e nafa‘ wa zarar  
Nikui kun ki nikui bihtar.”

ANWAR-I-SUHEILI.

“Joy’s fruit upon the branch of kindness grows,  
Who sows the bramble will not pluck the rose ;  
Since loss or gain are to our acts assigned,  
Do good, for ‘tis far better good to find.” EASTWICK.

“Shakhsam ba chashm-i-‘aliman khub manzarast  
Wa za khubs-i-batinam sar-i-khajlat nihada pish  
Tausra ba naqsh wa nigari ki hast, khalq  
Tahsin kunand, wa u khajal az pae zisht-i-khwish.”

GULISTAN, chap. 2.

“My person in men’s eyes is fair to view  
But for my inward faults shame bows my head ;  
The peacock lauded for his brilliant hue  
Is by his ugly feet discomfited.” (EASTWICK).

“Shakhse hama shab ba sar-i-bimar grist  
Chun ruz shud u bamurd wa bimar bazist.”

GULISTAN.

“A person wept the live-long night beside a sick man’s bed ;  
When it dawned the sick was well, and the mourner, he was dead.” (EASTWICK).

“Sham'a parwana ra basukht wale  
Zud buriyan shawad ba raugan-i-khwish.”

ANWAR-I-SUHEILI.

“The taper did the moth consume, ‘tis true,  
Burned in its wax, it soon will perish too.” EASTWICK.

“Shams dar kharij agarchi hast fard  
Mi-tawan ham misl-i-u tasvir kard  
Shams-i-jan k'u kharij amad az asir  
Na bud ash dar zihn wa dar kharij nazir.”

JALALUDDIN RUMI.

“Though the material sun is unique and single,  
We can conceive similar suns like to it,  
But the Sun of the soul beyond this firmament,  
No like thereof is seen in concrete or abstract.”

WHINFIELD.

“ Shamshir-i-nik za ahani bad chun kunad kase?  
 Na kas ba tarbiyat nashawad, ey hakim, kas  
 Baran ki dar latafat-i-tab'aash khilaf nist  
 Dar bagh lala roiyad wa dar bum **khas.**”

GULISTAN, chap. 1.

“ Who can from faulty iron good swords frame?  
 Teaching, O sage, lends not the worthless worth,  
 The rain whose bounteous nature's still the same  
 Gives flowers in gardens, thorns in salt land birth.

(EASTWICK).

“ Sharab-i-lutf-i-khudawandra kirane nist  
 Wa gar kiranash numayad qusur-i-jam buwad.”

DIWAN-I-SHAMS-I-TABRIZ.

“ The wine of God's grace hath no brim,  
 If it appear to have a brim, 'tis the fault of the cup.”

(NICHOLSON).

“ Sharafu'l makan bi 'l-makin.”

ARABIC PROVERB.

“ The dignity of the dwelling is in the dweller.”

E. G. BROWNE.

“ Sharru 'l'wara man yaumu hu 'akhsaru min 'amsihi.”

MAQAMAT OF HARIRI, chap. 4.

“ The worst of men is he whose to-day falls short of his yesterday.”

(CHENERY).

“ Sharbat-i-angabin ma jui az dahr  
 Ki bar amikhta ast shahd ba zahr,  
 Tu tasauwwir kuni ki an 'asal ast,  
 Wa an 'asal nist, 'asal jalish.”

ANWAR-I-SUHEILI.

“ Think not sweet sherbet from the world to drink,  
 Honey with poison is commingled there,  
 That which thou fondly dost sweet honey think  
 Is but the deadly potion of despair.”

EASTWICK.

“ Sharmat niayad az in tabahi kardan  
 Z'in tark-i-awamir wa nawahi kardan,  
 Giram ki sarasar injahan mulk-i-tu shud  
 Juz an ki riha kuni, chi khwahi kardan?”

OMAR KHAYYAM.

“ Have you no shame for all the ill you do?  
 Sins of omission and commission too?  
 Suppose you gain the world, you can but leave it,  
 You cannot carry it away with you.”

WHINFIELD.

“ Sharra 'ddawabbi 'ind 'llahi 'ssumu 'lbukmu 'lladhina la  
 ya'qilun.”

KORAN, chap. 7.

“ The vilest beasts in God's sight are the deaf, the dumb who understand not.”

(RODWELL).

“ Sh'ar wa hirs dani chist  
An yake tifl wa an digar daya.”

ANWARI.

“ Dost thou know what poetry and covetousness are?  
The former is the child and the latter the nurse.”

(E. G. BROWNE).

“ Sheikhe bazan-i-fahisha gufta ‘Masti ;  
Har lahza badam-i-digare pa basti,’  
Gufta ‘Sheikha har anchi gui, hastam,  
Amma tu chunanki me numai hasti?’”

OMAR KHAYYAM.

“ A Shaikh beheld a harlot and quoth he,  
‘ You seem a slave to drink and lechery ;’  
And she made answer, ‘ What I seem, I am,  
But, Master, are *you* all you seem to be ? ’ ” WHINFIELD.

“ Sher ra salsala dar gardan wa ruba hama shab  
Farigh ul bal bar atlal wa daman migardad.”

ANWAR-I-SUHEILI.

“ The chain is on the lion's neck while the jackal all night long,  
With thoughtless freedom ranges the ruined wastes among.”

EASTWICK.

“ Shigufa gah shiguftast, gah khushida,  
Darakht waqt barahna wa waqt pushida.”

GULISTAN, chap. 2.

“ The bud now blossoms ; withered now is found ;  
The tree now naked, now with leaves is crowned.”

(EASTWICK).

“ Shikam band dast ast wa zanjir-i-pae  
Shikam banda kamtar parastad khuda'e.”

GULISTAN, chap. 8.

“ The belly binds the hands, the feet unnerves,  
He heeds not heaven who his belly serves.” (EASTWICK).

“ Shikasta qadah gar bi bandand chust  
Ni aurd khwahad baha'e durust.”

BOSTAN OF S'ADI, chap. 9.

“ If they cleverly piece together the broken goblet,  
It will not fetch the price of the perfect one.”

CLARKE.

“ Shukr qadarash qudratat afzun kunad,  
Jabr ni'amat az guft birun kunad ;  
Jabr-i-tu khuftan buad dar rah, makhusp,  
Ta bini an dar wa dargah, makhusp.”

JALALUDDIN RUMI.

“ Giving thanks for blessing increases blessings  
But fatalism snatches those blessings from your hands,  
Your fatalism is to sleep on the road ; sleep not  
Till ye behold the gate of the king's palace.”

WHINFIELD.

“ Shuma dilha nigah darid, man bari, Musalmanan,  
 Chunan amikhtam ba u, ki dil ba man niamizad,  
 Nukhust az ishq-i-u zadam, ba akhir dil badu dadam,  
 Chu mewa zayad az shakhi, badan shakh andar awizad.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Look to your hearts ! I whatever betide, O Moslems,  
 Am so mingled with Him, that no heart is mingled with me,  
 I was born of His love at the first, I gave Him my love at the last,  
 When the fruit springs from the bough, on that bough it hangs.”

(NICHOLSON).

“ Shunidam ki dar ruzgar-i-qadim  
 Shude sang dar dast-i-abdal sim ;  
 Na pindari in qaul m'aql nist  
 Chu razi shudi, sim wa sangat yak ast.”

BOSTAN OF S'ADI, chap. 6.

“ I heard that in ancient times  
 A stone used, in the hands of the pious, to become silver ;  
 Thou thinkest not that this speech is unreasonable,  
 When thou becomest content, silver and stone are alike to thee.”

(CLARKE).

“ Shunidam ki mardan-i-rah-i-khuda  
 Dil-i-dushmanan ham nakardand tang ;  
 Tura kai tuyassar shawad in maqam  
 Ki ba dustanat khilafast wa jang ?”

GULISTAN, chap. 2.

“ The men of God's true faith I've heard,  
 Grieve not the hearts e'en of their foes,  
 When will this station be conferred,  
 On thee who dost thy friends oppose ?” (EASTWICK).

“ Shur bakhtan ba arzu khwahand  
 Muqbilanra zawal-i-n'imat wa jah  
 Gar na binad ba ruz shapparah chashm  
 Chashma-e-aftab ra chi gunah ?”

GULISTAN, chap. 1.

“ The wretched long to witness the decay  
 Of fortune's favours to the happier few,  
 But though the bat be visionless by day,  
 Can we for this a fault or failing view  
 In the sun's fount of light ?” (EASTWICK).

“ Shutur ba chashma-i-suzan birun na khwahad shud  
 Hasud-i-kham tama', gu darin hawas bi'gda'z.”

DHAHIR.

“ The camel will not go through the eye of a needle,  
 Bid thine envier with his crude ambitions melt in this vain endeavour.”

(E. G. BROWNE).

“ Sifle na khwahad digarera bakam  
 Khas nagzadarad magasra ba jam  
 Bi-hunaran sad hil arand pish  
 Ta na rawad kar-i-hunarmand pish.”

ANWAR-I-SUHEILI.

“ The mean man grudges others their success,  
And so the miser would the fly expel  
From the same cup. Endless the tricks, finesse,  
That knaves who neither act nor prosper well  
Will try, lest fortune should true merit bless.”

EASTWICK.

“ Sikandar-ra na mi-bakhshand abe  
Bazur wa zar tuyassar nist in kar  
Khirad harchand naqdi-ka'inat ast  
Chi sanjad pish ishq kimiagar?”

HAFIZ ODE, 282.

“ In vain Sikandar for the water sighs,  
Nor gold nor strength gains access to the prize ;  
Though reason's coin may in the world assist,  
What is it, weighed by Love the Alchemist ?” BICKNELL.

“ Sim-i-bakhil waqte az khak bar ayad ki way ba khak dar ayad.”

GULISTAN, chap. 7.

“ The silver of the miser is disinterred when he is interred.”  
(EASTWICK).

“ Simurgh war chun natawan kard qasd-i-Qaf  
Chun s'awa khurd bash wa faru gir bal wa par.” SULTAN TIMOOR.

“ If thou canst not soar like the Simurgh to the heights of the Caucasus,  
Be thou small like the sparrow, and fold up thy wings and feathers.”  
(KUKA).

“ Sim wa zar bar ma la shai ast wa bi miqdar  
Dilast matlab-i-ma gar mara talabgari,  
Za 'arsh wa kursi wa lauh wa qalam fazun bashad  
Dile kharab ki anra kahi bishumari.” DIWAN-I-SHAMSI-TABRIZ.

“ Nor gold nor silver seek I but above  
All gifts, the heart, and buy it with my love,  
Yea ! one sad contrite heart which men despise,  
More than my throne and fixed decree I prize.”

(FALCONER).

“ Sirrat hama Dana'e falak midanad  
K'u mui ba mui warak baraq midanad  
Giram ki ba ziraq khalqra bi faribi  
Ba u chi kuni ki yak ba yak midanad.”

ANWAR-I-SCHEILI.

“ Heaven's Sovereign Lord knows all thy mystery,  
He can thy every hair and vein descry,  
Granted thy wiles may blind thy fellow-man,  
Can they cheat Him who does all nature scan ?”

EASTWICK.

“Sirr az hama nakasan nihan bayad dasht,  
 Raz az hama ablahan nihan bayad dasht,  
 Bingar ki baje marduman chi kuni  
 Chashm az hama marduman nihan bayad dasht.”

OMAR KHAYYAM.

“ To knaves thy secret we must not confide,  
 To comprehend it is to fools denied ;  
 See then to what hard case Thou doomest men,  
 Our hopes from one and all perforce we hide.”

(WHINFIELD).

“ Sirre k’ash az dushman nihuftan lazim ast  
 Bih ki az afsha’i an ba dusti kam dam zani ;  
 Dida am bisyar k’az sair sipar kaj nihad  
 Dustan dushman shawand wa dustiha dushmani.”

JAMI, BIHARISTAN, 2.

“ A secret necessary to be concealed from a foe,  
 Thou wilt do well not to reveal it even to a friend ;  
 I have seen many who in course of capricious time  
 Became foes from friends, and amity to enmity turned.”

REHATSEK.

‘Siru fi l’ardhi fa ’ndhuru kaifa kana ‘aqibatu ’Imujrimin.’

KORAN, chap. 27.

“ Go ye through the land and see what hath been the end of the  
 wicked.”

(RODWELL).

“ Sitam-kash gar ahe bar arad za dil  
 Zanad suz-i-u shu’ala dar ab wa gil  
 Makun bar z’aiyan bichara zur  
 Bi andish akhir za tangi gur.”

PAND-NAMA OF S’ADI.

“ If the oppressed sendeth out from his heart one sigh,  
 The heat thereof will set in flames both sea and land ;  
 Oppress not the weak who are incapable of making resistance,  
 Think of the end and of the punishment in the grave.”

GLADWIN.

“ Sitanad zaban az rakiban-i-raz  
 Ki ta raz-i-Sultan na guyand baz.”

NIZAMI.

“ He taketh the tongue from such as share the mystery,  
 So that they may not repeat the king’s secret.”

(E. G. BROWNE).

“ Situn-i-khirad burdbari buwad  
 Subuk-sar hamesha ba khwari buwad.”

ANWAR-I-SUNEILI.

“ In patience reason’s prop we see,  
 And man disgraced by levity.”

EASTWICK.

"Subhan 'lladhi 'asra biabdihi lailan mina 'lmasjidi 'lharami ila-'lmasjidi 'la'qsa 'lladhi barakna haulahu linuriyahu min aiyatina-innahu huwa ssami'u 'lbasir."

"I declare the glory of His who transported His servant by night from the sacred temple to the temple that is more remote, whose precinct we have blessed that we might show him of our signs! He verily is the Hearer, the Beholder." KURAN, chap. xvii.

"Subhast, saqia, qadahe pur sharab kun,  
Daur-i-falak dirang na darad, shitab kun,  
Z'an peshtar ki 'alam-i-fani shawad kharab,  
Ma ra zi jam-i-bada'e gulgun kharab kun  
Ruze ki charkh az gil-i-ma kuzaha kunad,  
Zinhar, kasa'e sar-i-ma pur sharab kun."

HAFIZ ODE, 459.

"'Tis morn, O Saki, fill the wine-cup high,  
Be quick; the heavens delay not as they fly,  
Ere yet this fading world to ruin goes  
My senses ruin with thy wine of rose.  
When Fate at last makes flagons of my clay  
With wine, forget not, fill my skull that day."

(BICKNELL).

"Sud wa ziyan wa maya chu khwahad shudan zi dast  
Gu bahar in mu'amala ghamgin mabash wa shad  
Badat badast bashad, agar dil nahi bahich,  
Dar m'araza ki takht-i-Suleiman rawad babad  
Bi khar gul na bashad, wa bi nish nush ham  
Tadbir chist? waz'a-i-jahan inchunin futad."

HAFIZ ODE, 264.

"As loss and gain and capital shall soon no more be thine,  
Whatever to thy lot may fall, rejoice not nor repine,  
When the heart's hope on Nothing rests, the hand grasps wind alone,  
In this abode where wind has swept from Solomon his throne,  
Upon the rose the thorn is found, a sting in honey lurks,  
What counsel can avail us aught? This law in all things works."

(BICKNELL).

"Sue tigh ishqash ey nang-i-zaman  
Sad hazaran jan nigar dastak zanan,  
Jui didi, kuza andar jui riz  
Abra az jue kai bashad guriz?  
Ab kuza chun dar ab ju shawad  
Mahw gardad dar wai wa ju u shawad."

JALALUDDIN RUMI.

"O base one, behold a hundred thousand souls  
Dancing towards the deadly sword of his love,  
Behold water in a pitcher; pour it out;  
Will that water run away from the stream?  
When that water joins the water of the stream  
It is lost therein and becomes itself the stream."

WHINFIELD.

Sufi ibn-ul-waqt bashad dar misal  
 Lek safi farigh ast az waqt wa hal;  
 Halaha mauqif fikr wa rae-i-u  
 Zinda az nafah Masih asae u;  
 Ashiq hali na ashiq bar mani  
 Bar ummid hal bar man me tani."

JALALUDDIN RUMI

" The Sufi is as it were, the 'son of the season'  
 But the pure is exalted above season and state,  
 Religious raptures depend on feelings and will  
 But the pure one is regenerated by the breath of Jesus,  
 You are a lover of your own raptures, not of me,  
 You turn to me only in hope of experiencing raptures."

WHINFIELD.

"Suhbat-i-ablahan chu digh tihist  
 K'az dirun khali az birun siyahast."

ANWAR-I-SUHEILI.

" Fools' company like to an empty pot  
 Is black without and aught within is not." EASTWICK.

"Suhbat-i-an kas ki ba sidq wa safat  
 Daman-i-u gir ki ahl wafa'st  
 Mail kase kun ki wafayat kunad  
 Jan sipar-i-tir-i-balayat kunad ;  
 Bahri chunan dust ki jani buwad  
 Dusti jan za girani buwad."

ANWAR-I-SUHEILI.

" Whose converse is sincere and free from wile,  
 Grasp thou his skirt for he will faithful be ;  
 And seek the man whose acts are void of guile,  
 Who against fortune's arrow would shield thee  
 With life. Friends who at core devoted are,  
 Their love than life itself is dearer far." EASTWICK.

"Suhbat-i-shahra za rue qiyas  
 Hamchu darya'e bi-girana shinas  
 Ba chunin bahr pur za khauf wa khatar  
 Har ki nazdiktar parishantar."

ANWAR-I-SUHEILI.

" Would'st thou judge right of princes' company,  
 Then view it as a vast and shoreless sea ;  
 To such an ocean full of risk and fear,  
 Most wretched aye the man that is most near."

EASTWICK.

"Suhbat-i-yaran ghanimat dan ki naqd-i-zindagi  
 Khass az bahri nisar suhbat-i-yaran khushast  
 Khush buwad bahri tamasha'e gulshan umr aziz  
 Wa an tamasha ham ba didar hawadararan khushast."

ANWAR-I-SUHEILI.

“ Prize high the converse of thy friends, for know, the coin of life-time here  
 Was given but to scatter at the feet of those that we hold dear,  
 Oh life is precious, but to view the flowers that in the world appear,  
 This spectacle is joyous but when friends and those we love are near.”

EASTWICK.

“ Sukhan angah kunad hakim aghaz  
 Ya sar-i-angusht sue luqma daraz  
 Ki za na guftanash khalal zayad  
 Ya za nakhurdanash bajan ayad  
 La jurm hikmatash buad guftar  
 Khurdanash tandurusti arad bar.”

GULISTAN, chap. 3.

“ The wise will then begin their speech,  
 Then towards food their fingers reach,  
 When silence would with ills be rife  
 When fasting would endanger life ;  
 Such speech were, certes, wisdom too,  
 And from such food will health accrue.” (EASTWICK).

“ Sukhan dan-i-parwarda pir-i-kuhan  
 Bi andishad angah baguyad sukhan  
 Mazan bi-taammul ba guftar dam  
 Niku gui gar der gui, chi gham ?”

GULISTAN, Preface.

“ The well-taught orators, the men of age  
 First ponder well, and then their thoughts declare,  
 Waste not thy breath in thoughtless speech ; if sage  
 Thy counsel, slowness will it nought impair.” (EASTWICK).

“ Sukhan div bandist dar chah-i-dil  
 Ba bala'e kam wa zabanash ma hil.”

BOSTAN OF S'ADI, chap. 7.

“ Speech is a demon confined in the heart's well,  
 Let it not go to the height of palate and tongue.”

(CLARKE).

“ Sukhan durr ast wa taalluq ba gush-i-Shah darad.”

ANWAR-I-SUHEILI.

“ Speech is a pearl befits the ear of kings.” EASTWICK.

“ Sukhan-i-shah shahhar sukhan ast.”

AKHLAQ-I-MUHSINI.

“ The word of a king is the King of words.” KEENE.

“ Sukhan ta na gui, bar u dast hast,

Chu gufta shawad, yabad u bar tu dast.”

BOSTAN OF S'ADI, chap. 7.

“ So long as thou utterest not speech, to thee there is power over it,  
 When it becomes uttered, it obtains mastery over thee.” (CLARKE).

“ Sukhan ta na gufti tawanash guft  
 Wale gufta ra baz natawan nihuft,”

ANWAR-I-SUHEILI.

" Thou canst the unsaid or say or else abstain,  
Once spoken, no concealment will remain." EASTWICK.

"Sukuni badast awar ai bi sabat  
Ki basang-i-girdan na roiad nabat."

BOSTAN OF S'ADI, chap. 6.

" O one without permanence bring tranquility to thy hand,  
For vegetation grows not on the rolling stone." (CLARKE).

"Sulh izdad ast umr in jahan."

JALALUDDIN RUMI.

" The life of this world is a truce between opposites."

" Sunnate banihad za asbab wa tarq  
Taliban ra zir in nile tutuq  
Ey giriftar-i-sabab birun mabar  
Lek azal an Musabbib zan mabar  
Ba sababha az Musabbib ghafli  
Sue in rupushaha z'an mail'i."

ANWAR-I-SUHEILI.

" To study ways and means is God's decree,  
To all beneath the sky's blue canopy,  
By causes chained, seek not from cause to fly,  
Yet doubt not the first Cause is Deity,  
Art thou through causes to their Cause supine,  
Can't thou from Him to those veiled ones incline?"

" Sunnat ma kun wa farizhara bugzar  
Wa an luqma ki dari za kasan baz madar  
Ghaibat makun wa majui kasra azar  
Ham wada-e-an jahan manam bada biar."

OMAR KHAYYAM.

" Heed not traditions, forms or discipline,  
So that you injure none, and none malign,  
And ne'er withhold your store from worthy men,  
I guarantee you heaven,—and now some wine."

(WHINFIELD).

" Surat az bisurati amad birun,  
Baz shud 'k'anna alaihi raj'iun;'  
Pas tura har lahza marg raj'atist  
Mustafa farmud dunya sa'atist;  
Fikr-i-ma tirast az Hu dar hawa,  
Dar hawa kai payad, ayad ta khuda."

JALALUDDIN RUMI.

" Form is born of that which is without form,  
Wherefore to thee every moment comes death and 'return,'  
Mustafa \* saith 'The world endureth only a moment,'  
So thought is an arrow shot by God into the air,  
How can it stay in the air? It returns to God." WHINFIELD.

\* "The chosen one," i.e., Muhammad.

“ Suratgar-i-naqqasham, har lahza bute sazam  
 Wa angah hama buthara dar pish-i-tu bigdazam  
 Sad naqsh bar angizam, ba ruh dar amizam  
 Chun naqsh-i-tura binam dar atishash andazam,  
 Tu saqi khammari ya dushman-i-hushyari  
 Ya anki kuni wiran har khana ki bar sazam  
 Jan rikhta shud ba tu, amikhta shud ba tu,  
 Chun bui tu darad, jan janra hala binawazam.”

DIWAN-I-SHAMS-I-TABRIZ.

“ I am a painter, a maker of pictures ; every moment I shape a beauteous form,  
 And then in thy presence I melt them all away.  
 I call up a hundred phantoms and endue them with a spirit  
 When I behold thy phantom, I cast them in the fire,  
 Art thou the vintner’s cup-bearer or the enemy of him who is sober,  
 Or is it thou who mak’st a ruin of every house I build ?  
 In thee the soul is dissolved, with thee it is mingled,  
 So I will cherish the soul, because it has a perfume of thee.”

(NICHOLSON).

“ Ta ‘azza fa’inna ‘ssabra bilhurri aj malu wa laisa ‘ala raibi ‘zza-  
 mani mu’awallu.”

IBRAHIM IDN KUNAIF.

“ Be patient ; for free-born men to bear is the fairest thing,  
 And refuge against time’s wrong and help from his hurt is none.”

C. J. LYALL.

“ Ta ba dukan wa khana dar girawi  
 Hargiz ey kham, admi na shawi,  
 Birau, andar-i-jahan taffaraj kun,  
 Pish az an ruz k’az jahan birawi.”

GULISTAN, chap. 3.

“ Whilst thou art wedded to thy shop and home,  
 O simpleton ! a man thou ne’er wilt be ;  
 Go blithely forth and in the wide world roam,  
 Ere thou roam’st from it to eternity.”

(EASTWICK).

“ Ta bitawani ranja magardan kasra,  
 Bar atish-i-khashm-i-khwish manshan kasra,  
 Gar rahat-i-jawidan tam'a medari  
 Meranj hamesha wa maranjan kasra.”

OMAR KHAYYAM.

“ Whate’er thou doest, never grieve thy brother,  
 Nor kindle fumes of wrath his peace to smother,  
 Dost thou desire to taste eternal bliss,  
 Vex thine own heart, but never vex another.”

(WHINFIELD).

“ Tabban litalibi dunya, thanna alaiha ‘nsibabihi  
 Wa lau dara, lakafahu mimma yarumu sababihî.”

MAQAMAT OF HAKIRI, chap. 1

“ Woe to him who seeks the world and turns to it his careering,  
 Oh, if he were wise, but a drop of what he seeks would content him ! ”  
 (CHENERY).

“ Ta dil-i-dustan badast ari, bustan-i-pidr farukhtan bih,  
 Pukhtan-i-dig-i-nik khwahanra har chi rakht-i-sar ast sukhta  
 bih  
 Ba badandish ham niku'i kun, dihan-i-sag ba luqma dukhta bih.”  
 GULISTAN, chap. 1.

“ To gain thy friends’ affection, sell the garden of thy sire ;  
 To gain them food, protection, with thy goods go feed the fire,  
 Show kindness even to thy foes, the dog’s mouth with a morsel close.”  
 (EASTWICK).

“ Tafawut kunad hargiz ab-i-zilal,  
 Garash kuza zarrin buwad ya sifal ?  
 Khirad bayad andar sar-i-mard wa maghz  
 Na bayad mara chun tu dastar naghaz.” BOSTAN OF SADI, chap. 4.

“ Is drinking water ever different  
 If its vessel be golden or earthen ?  
 Wisdom and brain within man’s head are necessary,  
 For me, like thee, a beautiful turban is unnecessary.”  
 (CLARKE).

“ Ta gham na khurad wa dard nayafzad qadr mard  
 Ta l’al khun na kard jigar qimate na yaft ;  
 Az nama’e sa’adat khud mard rah-rau  
 Bi dagh-i-mihnat raqm daulate na yaft.” ANWAR-I-SUHEILI.

“ None will be honoured till they suffer grief and toil and pain,  
 The ruby must effuse its heart’s blood, ere it value gain,  
 Ne’er did the traveller trace out in the scroll of happiness,  
 Clear from blot of toil and trouble, the handwriting of success.”  
 EASTWICK.

“ Tahammul chu zahrat numayad nakhusht  
 Wali shahd gardad chu dar tab'a rust.” BOSTAN OF SADI, chap. 4.

“ Endurance appears, at first, to thee like poison,  
 But when it grows in the disposition it becomes honey.”  
 (CLARKE).

“ Tahammul kunad sar har ki ra aql hast  
 Na aqle ki khashmash kunad zir-i-dast.” ANWAR-I-SUHEILI.

“ He that is rational, is patient too,  
 But senseless he whom anger masters.” EASTWICK.

“ Ta hushyaram tarab za man pinhan ast  
 Chun mast shudam dar khiradam miqsan ast,  
 Hal ist miyan-i-masti wa hushyari  
 Man banda-e-an ki zindagani-an ast.” OMAR KHAYYAM.

“ Sobriety doth rob me of delight,  
 And drunkenness doth drown my sense outright ;  
 There is a middle state, it is my life,  
 Nor altogether drunk, nor sober quite.”      (WHINFIELD).

“ Tajir tarsanda tab'a shisha jan  
 Dar talab na sud darad na ziyan ;  
 Bal ziyan darad ki mahrumast wa khwar,  
 Nur u yadad ki bashad shu'ala khwar.”

JALALUDDIN RUMI.

“ The lamp of the heart that is a timid trader  
 Acquires neither loss nor gain by its ventures,  
 Nay it acquires loss, for it is precluded from gain,  
 'Tis the lamp that takes fire that acquires light.”

WHINFIELD.

Ta khak mara baqalib amikhta and  
 Bas fitna ki az khak bar angikhta and  
 Man bihtar az in na mi tawanam budan  
 K'az buta mara chunin birun rikhta and.”

OMAR KHAYYAM.

“ When the great Founder moulded me of old,  
 He mixed much baser metal with my gold ;  
 Better or fairer I can never be,  
 Than what I was when fresh from Allah's mould.”

(WHINFIELD).

“ Talattuf kun ki har kare ki s'ab ast  
 Ba narmi wa madar mi-tawan sakht.”

ANWAR-I-SUHEILI.

“ Be mild for things though hard and troublous too,  
 Thou may'st by kindness and by mildness do.”    EASTWICK.

“ Ta mard sukhan nagufuta bashad  
 Aib wa hunarash nihufta bashad  
 Har bisha guman ma bar ki khalist  
 Shayad ki palang khufta bashad.”

GULISTAN, chap. I.

“ While a man's say is yet unsaid,  
 His weakness, merits none descry ;  
 Think not each waste untenanted,  
 A sleeping tiger there may lie.”      (EASTWICK).

“ Tanahi 'ssabr mudh nallat bimawa 'las di sirhan  
 Wa tara 'laqlu idh ghannat bil maghna 'lwurqi ghurban.”    HAFIZ.

“ All patience has fled for the wolf abides where the lion before was found,  
 Reason, driven away has fled, ravens' notes for pigeons sound.”

(BICKNELL).

“ Ta na kubi gandum andar asya  
 Kai shawad arasta z'an khwan-i-ma?”

(MASNAVI).

“ Till the corn be ground with the mill, how can our table be furnished  
 with bread ?”

“ Tangi mai l’al khwaham wa diwani  
 Sadd-i-ramaqi bayad wa nisf-i-nani,  
 Wa angah man wa tu nishasta dar wirani  
 Khushtar bud az mamlukat-i-Sultani.”

OMAR KHAYYAM.

“ Give me a skin of wine, a crust of bread,  
 A pittance bare, a book of verse to read,  
 With thee, O love, to share my solitude,  
 I would not take the Sultan’s realm instead.”

WHINFIELD.

“ Tan za jan wa jan za tan mastur nist,  
 Lek kasra did jan dastur nist.”

JALALUDDIN RUMI.

“ Body is not veiled from soul, neither soul from body,  
 Yet no man hath ever seen a soul.”

(WHINFIELD).

“ Tariqat bajuz khidmat-i-khalq nist  
 Ba tasbih wa sajja wa dalaq nist.”

BOSTAN OF S’ADI, chap. 1.

“ Religion is only in the service of the people,  
 It is not in the rosary and the prayer-carpet and the darwesh-garment.”  
 (CLARKE).

“ Tarsam na rasi ba ka’aba ey a’rabi!  
 K’in rah ki tu merawi ba Turkistan ast.”

GULISTAN, chap. 2.

“ O, Arab, much I fear that thou at Mecca’s shrine will never be,  
 For the road that thou art going is the road to Tartary.”

(EASTWICK).

“ Tars-i-ajal wa wahm-i-fana masti tu’st  
 Warna za fana shakh-i-baqa khwahad rust,  
 Ta az dam-i-Isawi shudam zinda ba jan  
 Marg-i-abad az wujud-i-man dast bashust.”

OMAR KHAYYAM.

“ Death’s terrors spring from baseless phantasy,  
 Death yields the tree of immortality ;  
 Since Jesus breathed new life into my soul,  
 Eternal death has washed its hands of me.”

(WHINFIELD).

“ Tartaqa ’anfusina b’ilittaqa  
 Mutuhafan mina ’ala daru ’ibaqa,  
 Thumma yatinha makafatu ’Imaqal  
 Dh’af dhaka rahmata min dhu ’ijalal  
 Thumma yaljaina al ’amthalihha  
 Kai yanalu l’abad mima naliha  
 Hakadha taarraj wa tanazzul da’ima  
 Dha fala zalat alaihi qaima.”

JALALUDDIN RUMI.

18

“ Our breathings are lifted up in fear of God,  
 Offerings from us to the throne of Eternity,  
 Then come down to us rewards for our praises  
 The double thereof yea mercies from the king of glory,  
 Therefore are we constrained to utter these praises  
 That slaves may attain the height of God’s gifts,  
 And so this rising and descent go on evermore,  
 And cease not for ever and aye.” (WHINFIELD).

“ Ta tawan bar masnad-i-izzat nihadan pa’e khwish  
 Az chi bayad kard dar khak-i-mazillat ja’e khwish.”

ANWAR-I-SUHEILI.

“ On honour’s cushion till our foot we place,  
 Why in the dust sit down of foul disgrace.” EASTWICK.

“ Ta tiryak az Iraq awarda shawad mar-guzida murda buwad.”  
 GULISTAN, chap. I.

“ Before the antidote is brought from Trak, the person who is bitten by  
 the snake may be dead.” (EASTWICK).

“ Ta tawani dirun-i-kas makharash  
 K’andarin rah kharha bashad ;  
 Kar-i-darwish mustmand bar ar  
 Ki tura niz karha bashad.”

GULISTAN, chap. I.

“ Strive not to pain a single heart  
 Nor by that thorny pathway move ;  
 But with the needy aye take part ;  
 To thee too this will succour prove.” (EASTWICK).

“ Tawaf-i-k’aba’e dil kun agar dile dari  
 Dilast k’aba’e m’ana, chu gil chi pindari ?  
 Tawaf-i-k’aba’e surat haqqat badan farmud  
 Ki ta ba wastae an dile bidast ari  
 Hazar bar piyada tawaf-i-K’aba kuni  
 Qabul-i-haqq na shawad gar dile biazari.” DIWAN-I-SHAMS-I-TABRIZ.

“ Beats there a heart within that breast of thine,  
 Then compass rev’rently its sacred shrine :  
 For the true spiritual K’aba is the heart  
 And no proud pile of perishable art,  
 When God ordained the pilgrim rite, that sign  
 Was meant to lead thy heart to things divine,  
 A thousand times *he* treads that round in vain,  
 Who e’en one human heart would idly pain.”

(FALCONER).

“ Tawanam an ki niazaram andarun-i-kasi  
 Hasudra chi kunam ku zi khud baranj darast  
 Bimir ta birahi, ey hasud, kin ranjist  
 Ki az mashaqati-an juz ba marg natawan rast.”

GULISTAN, chap. I.

“ This can I do—inflict distress on none,  
 Envy’s its own distress—what can I there ?  
 Perish O envious one ! for thus alone  
 Can’t thou escape from thy self-nurtured care.”

(EASTWICK).

“ Tawan ba marham tadbir nik wa rae sawab  
 Jarahat-i-dil sad para ra dawa kardan.”

ANWAR-I-SUHEILI.

“ With the salve of happy counsel and of schemes that aim aright,  
 Be the heart in fragments shivered there is healing for its plight.”

EASTWICK.

“ Tawangara dil-i-darwish-i-khud badast awar,  
 Ki makhzan-i-zar wa ganj-i-diram na khwahad mand  
 Bar in riwaq-i-zabarjad nawishta and ba zar  
 Ki juz nikui ahl-i-karm nakhwahad mand.”

HAFIZ ODE, 176.

“ Do thou, thyself, O rich man console the poor who weep,  
 Thy store of gold, thy silver heap shall not remain ;  
 ’Tis writ in golden letters upon the sapphire sphere,  
 ‘Save noble actions all things here shall not remain.’ ”

BICKNELL.

“ Tawangaranra waqf ast wa nazr wa mihmani  
 Zakat wa itaq wa hadi wa qurbani  
 Tu kai badaulat-i-ishan rasi ki natawani  
 Juz in du rak’at wa an ham ba sad parishani.”

GULISTAN, chap. 7.

“ Offerings to God, bequests to furnish ease  
 To the worn traveller, enfranchisement  
 Of slaves, alms, gifts and sacrifices,—these  
 Are rich men’s works. Say, when wilt thou invent  
 Like merits for thyself who can’t but pray  
 With twice a hundred wanderings, twice a day?”

(EASTWICK).

“ Tawangari ba hunar ast na ba mal, buzurgi ba aql ast na ba sal.”

GULISTAN, chap. 1.

“ Wealth consists in talent, not in goods ; greatness in understanding,  
 not in age.”

(EASTWICK).

“ Tawan shinakht ba yak ruz dar shamail-i-mard  
 Ki ta kujash rasid ast paegah ‘ulum  
 Wali za batinash aiman ma bash wa gharra mashu  
 Ki khubs-i-nafs na gardad ba salaha m’alum.”

GULISTAN, chap. 8.

“ From a man’s qualities a day’s enough  
 To make us of his learning’s limits sure,  
 Plume not thyself as though the hidden stuff  
 Thou of his heart hast reached ; nor be secure,  
 For not e’en long revolving years can tell  
 The foul things which in man unnoticed dwell.”

EASTWICK.

“ Tawaz'u kun, ey dust ba khasm tund  
Ki narmi kunad tigh burranda kund.”

BOSTAN OF S'ADI, chap. 4.

“ Oh friend ! exercise humility to a stern enemy,  
For gentleness makes blunt the cutting sword.”

(CLARKE).

“ Tawaz'u kunad mardra sarfaraz  
Tawaz'u buwad sarwaranra taraz.”

PANDNAMA OF S'ADI,

“ Humility exalteth a man,  
Humility is the embroidery of chiefs.”

GLADWIN.

“ Ta za jahl wa khwanbaki wa fazul,  
U ba pish-i-ma wa ma az wai malul  
Tishna ra dard-i-sar arad bang r'aad,  
Chu na danad k'u kushayad abr s'ad.  
Bikhabar az zauq-i-ab-i-asman,  
Chashma-i-u manadast dar jue rawan ;  
Markab-i-himmat su aflak rand  
Az musabbib la jurm mahjub rand.”

JALALUDDIN RUMI.

“ Through ignorance, sloth and folly,  
Though He stands by us, we are shut off from Him,  
The noise of thunder makes the head of the thirsty ache,  
When he knows not that it unlocks the blessed showers,  
His eyes are fixed on the running stream  
Unwitting of the sweetness of the rain from heaven ;  
He urges the steed of his desire towards the *caused*,  
And perforce remains shut off from the *causer*.” (WHINFIELD).

“ Ta zan na buri ki man bikhud maujudam  
Ya in rah-i-khun khwara bakhud paimudam  
In budi na bud-i-man za bud-i-u buwad  
Man khud kih budam, kuja budam, kai budam ?”

OMAR KHAYYAM.

“ Think not I am existent of myself,  
Or walk this blood-stained pathway of myself ;  
This being is not mine, it is of Him,  
Pray what and where and whence is this myself ?”

(WHINFIELD).

“ Thalathat 'ihbabu ; fahubbun 'ilaqatun, wa hubbun timlaiqun,  
wa hubbun huwa 'lqatlu.”

(ANON).

Three be the ways of love : a knitting of heart to heart ; a pleasing of  
and eyes ; a third love whose name is death.” C. J. LYALL.

Thamaratu 'ljubni la ribhun wa la khusrun.”

ARABIC PROVERB.

“ The fruit of timidity is neither gain or loss.”

"Thumma qasat qulubukum min ba'di dhalika fahia k'alhijarati au ashaddu qaswatan wa'inna mina'l hijarati lama yatafajjaru min hu 'lanharu wa inna minha yashshaqqaq fa yakhraju min-hu'lma'u wa inna minha yahbitu min khashiyati 'llahi."

KORAN, chap. 2.

"Then after that your hearts became hard, and they were like rocks or harder still ; for verily there are rocks from which rivers have gushed, and there are others verily from which when cleft, water hath issued, and there are others verily which have sunk down through fear of God."

(RODWELL).

"Tifl ta gir wa ta poya na buwad  
Markabash juz gardan-i-baba na buwad,  
Chun fazuli gasht wa dast wa pa namud  
Dar fana uftad, dar kur wa kabud."

JALALUDDIN RUMI,

"So long as a babe cannot grasp or run,  
It takes its father's back for its carriage,  
But when it becomes independent and uses its hands  
It falls into grievous troubles and disgrace." WHINEFIELD.

"Tigh dadan dar kaf-i-zange mast  
Bih ki ayad ilmra nakas ba dast."

JALALUDDIN RUMI.

"Better to arm a drunken negro than  
To lavish learning on a wicked man." (EASTWICK).

"Tigh dar dastash nih az ujuzash bikun  
Ta ki ghazi gardad u ya rahzan,  
Z'anki 'karamna' shud Adam z'ikhtiyar  
Nim zambur 'asl shud, nim mar."

JALALUDDIN RUMI.

"Place a sword in his hand and remove his impotence  
To see if he turns out a warrior or a robber ;  
Because freewill is that with which 'We honour Adam,'  
Half the swarm become bees, and half wasps."

(WHINFIELD).

"Tigh-i-hilm az tigh ahan tiztar  
Bal za sad lashkar zafar angiztar."

ANWAR-I-SUHEILI.

"Mildness than steel a greater sharpness boasts,  
Yea, 'tis more conquering than a hundred hosts."

EASTWICK.

"Tigh-ra chun ba qasd-i-jan kardand  
Rast chun surat-i-zaban kardand."

ANWAR-I-SUHEILI.

"Since swords were formed a deadly trade to ply,  
'Twas right them in the shape of tongues to make."

EASTWICK.

“ Tih pae raftan bih az kafash tang  
 Bala'e safar bih ki dar khana jang;  
 Bazindan-i-qazi giriftar bih  
 Ki dar khana didan bar abru giri.”

(BOSTAN OF S'ADI, chap. 7.

“ To go barefoot is better than the tight shoe,  
 The toil of travel better than contention in the house;  
 To be a captive in the Qazi's dungeon is better  
 Than in the house to see contraction on the eyebrow of the wife.”  
 (CLARKE).

“ Tire ki ajal kashad siparha hich ast  
 Wa in muhtashime wa sim wa zarha hich ast,  
 Chandanki barue karha nigaram  
 Nikast ki nikast digarha hich ast.”

(OMAR KHAYYAM).

“ Against death's arrows what are bucklers worth?  
 What all the pomps and riches of the earth?  
 When I survey the world I see no good  
 But goodness, all beside is nothing worth.” (WHINFIELD).

“ Tirkash umarash tih shud, umar raft  
 Az dawidan dar shikar-i-saya tuft  
 Saya'e yazdan chi bashad daya'e ash  
 Wa rihanad az khiyal wa saya'e ash  
 Saya'e yazdan buwad banda'e khuda  
 Murda'e in 'alam wa zinda'e khuda.”

JALALLUDIN RUMI.

“ Our life's our quiver. When our years are vainly spent  
 In chasing phantoms, grief one day will have its vent.  
 Let God's protection mercifully on us rest,  
 All fancies and all phantoms stand at once confessed,  
 God's servants are His shadows here below on earth  
 To this world dead, but living in a second birth.” REDHOUSE.

“ Tishnaganra numayad andar khwab  
 Hama alam ba chashm chashma'e ab.”

GULISTAN, chap. 7.

“ To those athirst the whole world seems  
 A spring of water in their dreams.” (EASTWICK).

“ Tu an gah shawi pish-i-mardam 'aziz  
 Ki mar khwishtan ra na giri bachiz  
 Buzurge ki khud ra za khurdan shumard,  
 Badunya wa 'uqba buzurgi biburd.”

(BOSTAN OF S'ADI, chap. 4.

“ Thou becomest precious before men at that time  
 When thou reckonest thyself for nothing,  
 The great one who reckoned himself among the small folk,  
 Carried away greatness in this and in the future world.”

(CLARKE).

“ Tu‘asi ‘nnasiha ’lbarra wa ta‘tasu wa tazwarru  
 Wa tanqadu liman gharra, wa man mana wa man namma  
 Wa tasa‘ fi hawa ‘nnafsi, wa tahtalu ala ’lfalsi  
 Wa tansa dhulmata ‘rramsi wa la tadhkuru ma thamma.”

MAQAMAT OF HARIRI, chap. II.

“ Thou resistest him who counselleth righteousness ; thou art hard in understanding ; thou swervest aside ; but thou followest the guiding of him who deceiveth, who lieth, who defamest. Thou walkest in the desire of thy soul ; thou schemest after money but thou forgettest the darkness of the grave, and rememberest not what is there.” (CHENERY).

“ Tu auwwal na basti, chu sar-i-chashma bud ;

Chu sailab shud, pish bastan chi sud.” BOSTAN OF S‘ADI, chap. 7.

“ At first when it was a mere fountain, thou didst not bind it,  
 When it became a torrent, of what use is binding ? ” (CLARKE).

“ Tu az an ruze ki dar hast amadi  
 Atishi ya khak ya bade budi ;  
 Gar bad an halat tura budi baqa  
 Kai rasidi mar tura in irtiqa ? ”

JALALUDDIN RUMI.

“ On the day that you entered upon existence  
 You were first fire, or earth, or air,  
 If you had continued in that your original state,  
 How could you have arrived at this dignity of humanity.”

WHINFIELD.

“ Tu az changal gurgam dar rabudi  
 Chi didam ? aqibat khud gurg budi.”

ANWAR-I-SUHEILI.

“ Thou didst me from the wolf’s claws free ; but now  
 I do at last perceive a wolf art thou.” EASTWICK.

“ Tu ba k‘aba gar narafti, bikashandat sa‘adat,  
 Maguriz, ey fuzuli ki za haqq mafarr na dari.”

DIWAN-I-SHAMS-I-TABRIZ.

“ If you have not gone to the Kaaba, fortune will draw you thither,  
 Do not flee, O babbler, for you have no refuge from God.” (NICHOLSON).

“ Tu barae wasl kardan amadi  
 Na barae fasl kardan amadi ;  
 Ta tawani, pa ma nih andar firaq  
 Abghadha l‘ashya ‘indahu ‘ttalaq.”

JALALUDDIN RUMI.

“ Thou hast come to draw men to union with Me,  
 Not to drive them far away from Me,  
 So far as possible, engage not in dissevering ;  
 ‘ The thing most repugnant to Me is divorce.’ ”

(WHINFIELD).

“ Tu bar an guzida’ e khuda wa paighambar  
 Guzidi fulan wa fulan wa fulanra.”

NASIR-I-KHUSRAW.

“ God and His Prophet thus decreed ; but, no !  
 You much prefer the views of So-and-so.”

E. G. BROWNE.

“ Tu baz-i-said-i-shahi b’ustukhwan m’angar  
 Huma’ e himmat-i-khudra buland rah parwaz.”

AKHLAQ-I-MUHSINI.

“ Thou, the falcon of the royal wrist, look not upon bones,  
 Give a lofty flight to the phoenix of thy ambition.” (KEENE).

“ Tu budi awwal, wa akhir tu bashi  
 Tu bih kun akhiram az awwalinam ;  
 Chu tu pinhan shawi az ahl-i-kufaram,  
 Chu tu paida shawi az ahl-i-dinam.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Thou wert first and last thou shalt be,  
 Make my last better than my first,  
 When Thou art hidden, I am of the infidels,  
 When Thou art manifest, I am of the faithful.”

(NICHOLSON).

“ Tu dar ‘aqila’ e tartib-i-rish wa dastari  
 Chiguna ratal-i-giran khwarra ba dast ari.”

DIWAN-I-SHAMS-I-TABRIZ.

“ You are in the bonds of (absorbed in) the arrangement of beard and  
 turban,  
 How will you gain him who quaffs the mighty flagon (of love) ? ”

(NICHOLSON).

“ Tu, ey bulbul, ki ba gul dar wisali  
 Ghanimat dan ki bas farkhanda fali.”

ANWAR-I-SUHEILI.

“ O nightingale ! that with the rose dost sit,  
 Thy state is blissful, therefore value it.” EASTWICK.

“ Tu gil budi wa dil shudi, jahil budi, aqil shudi  
 An k’u kashidat in chunin, an su kashanat an chunan  
 Andar kasha kashhae’ u nushast nakhushhae’ u  
 Ab ast atishhae’ u, bar wai makun rura giran.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Thou wert dust and art spirit, thou wert ignorant and art wise,  
 He who has led thee thus far, will lead thee further also,  
 How pleasant are the pains He makes thee suffer while He gently draws  
 thee to Himself,  
 His flames are as water, do not frown upon Him.” (NICHOLSON).

"Tu hama tam'a bar an nih ki bar an nist ummidat  
Ki za naummidi-i-awwal tu badin sue rasidi."

DIWAN-I-SHAMS-I-TABRIZ.

" Set thy whole desire on that whereof thou hast no hope,  
For thou hast come thus far from original hopelessness."

(NICHOLSON).

" Tu ham bar dare hasti ummidwar  
Pas ummid bar dar nishinan barar;  
Nakhwahi ki bashad dilat dardmand,  
Dil-i-dardmandan bar awar za band."

BOSTAN OF S'ADI, chap. 1.

" Thou even art hopeful at the door of God,  
Then accomplish the hope of those sitting at thy door,  
Thou dost not wish that thy heart may be sorrowful,  
Ering forth from fetters the heart of the sorrowing ones."

(CLARKE).

" Tu hamchu wadi khushki wa ma chu barani  
Tu hamchu shahr-i-kharabi wa ma chu m'imari,  
Baghair-i-khidmat-i-ma ki mashariq-i-shadist  
Na did khalq wa na binad za shadi asari." DIWAN-I-SHAMS-I-TABRIZ.

" You are as a dry valley and I as the rain,  
You are as a ruined city and I as the architect,  
Except my service which is joy's sunrise  
Man has never felt and never will feel an impression of joy."

(NICHOLSON).

" Tu ham gardan az hukm-i-dawar ma pich  
Ki gardan na pichad za hukm-i-tu hich." (BOSTAN OF S'ADI).

" Do thou also from the order of the Ruler (God) twist not thy neck,  
So that no-one from thy order may twist his neck." (CLARKE).

" Tu k'az khwab-i-naushin babang-i-rahil  
Nakhizi, digar kai rasi dar sabil?  
Sabaq burda rah-rau, ki barkhast zud,  
Pas az naql bedar budan, chi sud?" BOSTAN OF S'ADI, chap. 9.

" When from sweet sleep at the sound of 'Alrahil' (march !) thou  
Risest not, when wilt thou again reach the track of the caravan?  
That wayfarer excelled, who rose quickly,  
To be awake after translation to the next world what profit is it?"

(CLARKE).

" Tu k'az sara'e tabi'at nami-ravi birun,  
Kuja bakui-haqiqat guzar tawani kard?  
Gada'i dar mai-khana tarfa iksirast,  
Gar in 'amal bikuni, khak zar tawani kard." HAFIZ ODE, 125.

" Thou who ne'er hast issued from the shrine of sense,  
How to Truth's high pathway can't thou journey hence?  
Begging at the wine house is the chemic stone,  
Dust to gold transmute thou by this act alone." BICKNELL.

“ Tukhm-i-daghl mikashti, afsusha mi-dashti  
 Haqq-ra ‘adam pindashti, aknun bibin ey qaltaban ! ”

DIWAN-I-SHAMS-I-TABRIZ.

“ Thou didst sow the seed of deceit, thou didst indulge in derision,  
 Thou didst regard God as nothing : see now, O miscreant ! ”  
 (NICHOLSON).

“ Tukhm-i-takabbur m’afshan sinara  
 Jae madih dar dil-i-khud kinara.”

ANWAR-I-SUHEILI.

“ Sow not the seeds of pride within thy breast,  
 Nor suffer malice in thy heart to rest.” EASTWICK.

“ Tu murgh-i-‘alam-i-qudsi, nadim-i-majlis-i-unsı  
 Darigh bashad agar tu darin maqam bamani  
 Hamirasad za samawat har sabah nidayat  
 Ki rah buri banishana, chu gard-i-rah binshani,  
 Barah-i-k’aba’e waslash bibin bar har bun-i-khari  
 Hazar kushta’e shauqand dada jan ba jawani  
 Hazar khasta dar in rah faru shudand wa niyamad,  
 Za bui wasl nasime, za kui dust nishani.” DIWAN-I-SHAMS-I-TABRIZ.

“ O honoured guest in love’s high feast, O bird of the angel sphere,  
 ’Tis cause to weep if thou wilt keep thy habitation here.  
 A voice at morn to thee is borne—God whispers to the soul,  
 ‘ If on the way the dust thou’llt lay, thou soon wilt gain the goal,  
 That road be thine toward the shrine ; and lo ! in bush and briar  
 The many slain by love and pain in flower of young desire,  
 Who on the track fell wounded back and saw not ere the end  
 A ray of bliss, a touch, a kiss, a token of the Friend.”

(NICHOLSON).

“ Tu na karda bar khalq bakhshaishé  
 Kuja yabi az khwish asaishe,  
 Chu dilha za bimat binaland hame  
 Ki bar jan-i-rishat nihad marhame ? ”

ANWAR-I-SUHEILI.

“ Thou, who didst ne’er to others pardon grant,  
 When wilt thou solace for thine own self find ?  
 And say, when all in terror of thee pant,  
 Who will spread ointment on thy wounded mind ? ”

EASTWICK.

“ Tu nikú rawish bash ta bad sigal  
 Ba bad guftan-i-tu nayabad majal  
 Chu ahang-i-barbat buwad mustaqim  
 Kai az dast-i-mutrib khurad gushmal.”

GULISTAN, chap. 2.

“ Walk well, that he who would calumniate  
 Thee may naught evil find of which to prate ;  
 For, when the lute a faithful sound returns,  
 It from the minstrel’s hand what censure earns.”

(EASTWICK).

“ Tu nik wa bad ham az khud bipurs,  
 Chira digare bayadat muhtasib?  
 Wa man yattaqi 'laha, yuj'il lahu  
 Wa yarzuqhu min haithu la yahtasib.”

HAFIZ.

“ Learn good and evil from thyself alone,  
 A watchman wherefore in some other own?  
 ‘ God helps the creature that Him glorifies,  
 And, whence he hopes not all his wants supplies.’ ”

(BICKNELL).

“ Tura janat nama ast, kardar khatt  
 Ba jan bar makun juz ba niki raqam  
 Ba nama dirun jumla niki nawis  
 Ki dar dast-i-tust ey biradar qalam.”

NASIR-I-KHUSRAW.

“ Thy soul is a book, thy deeds are like the writing : write not on thy soul  
 ought else but a fair inscription,  
 Write what is wholly good in the book, O brother, for the pen is in  
 thine own hand.”

E. G. BROWNE.

“ Tura ki dard na bashad za hal-i-ma chi tafawut,  
 Tu qadr-i-tishna chi dani, ki dar kinara'e jau'i?” ANWAR-I-SUHEILI.

“ How canst thou, painless, estimate the cruel pang of our regret?  
 How tell what those athirst must feel, while by thee flows the rivulet.”

EASTWICK.

“ Tu pak bash, wa madar, ey biradar az kas bak,  
 Zanand jama'e napak gazuran bar sang.” GULISTAN, chap. 1.

“ Remain thou pure O brother and have no fear of anyone :  
 It is the unclean garment which the washerman dashes against the  
 stone.”

(PLATTS).

“ Tura nist an takiya ba kardigar  
 Ki mamluk ra ba khudawandgar.” BOSTAN OF S'ADI, chap. 6.

“ Thou hast not the same reliance on the Omnipotent,  
 That a slave has on his Lord.”

“ Tura ta dihan bashad az hirs baz  
 Niayad bigush-i-dil az ghaib raz.” BOSTAN OF S'ADI, chap. 3.

“ So long as thy mouth is open through avarice,  
 The secret of God from the hidden comes not to the ear of the heart.”

(CLARKE).

“ Tura zi kungara-i-'arsh mi-zanand safir  
 Na-danamat ki darin khakdan chi uftadast.” HAFIZ.

“ They are calling to thee from the pinnacles of the throne of God,  
 I know not what hath befallen thee in this dust heap.”

(E. G. BROWNE).

“ Tu rihai ju za na jinsan ba jadd  
Suhbat-i-najins gur ast wa lahad.”

JALALLUDIN RUMI.

“ Seek earnestly for deliverance from the uncongenial,  
The society of the uncongenial is like the grave.”

“ Tute kalaghash bud ham nafas  
Ghanimat shumarad khulas az qafas.”

BOSTAN OF S'ADI.

“ A parrot for whom a crow was companion  
Considers freedom from the cage, gain.” (CLARKE).

“ Tutian wa bulbulanra az pasand  
Az khush awazi qafs dar mikunand  
Zaghra wa chaghdra andar qafs  
Kai kunad, in khud nayamad dar qisas.”

JALALUDDIN RUMI.

“ It is on account of their sweet voices  
That choice parrots and nightingales are prisoned in cages ;  
Ugly owls and crows are never prisoned in cages,  
Such a thing was never heard of in history.” (WHINFIELD).

“ Tu tu ham me kuni az qurb Haqq  
Ki tabqgar dur na bud az tabq  
An na me bini ki qurb auliya  
Sad karamat darad wa kar wa kiya ?  
Ahan az Daud mum me shawad  
Mum dar dastat chu ahan meshawad.”

JALALUDDIN RUMI.

“ Thou fanciest thyself near to God,  
Saying ‘ The maker of the dish is not far from the dish,’  
Knowest thou not that the nearness of saints to God  
Involves the power to do mighty works and signs ?  
Iron was as wax in the hands of David,  
Wax in thy hands is as iron.” (WHINFIELD).

“ Tu u mulk u ja Sikandari, man u rasm u rah qalandari  
Agar an khush ast, tu dar khuri, wa gar in bad ast mara saza.”

KURRAT AL AYN.

“ Sikandar’s pomp and display be thine, the Kalandar’s habit and way be  
mine,  
That, if it please thee, I resign, while this, though bad, is enough for  
me.” E. G. BROWNE,

“ Tu yar-i-khilwat-i-nazi, muqim-i-parda'e razi,  
Qarargah chi sazi dar in nishiman-i-fani ?  
Ba hal-i-khud nazare kun, birun birau, safare kun,  
Za habs-i-'alam-i-surat bamarghzar-i-ma'ni.”

DIWAN-I-SHAMS-I-TABRIZ.

“Thou art a darling bosom friend, thou art always behind the secret veil,  
Why dost thou make thy dwelling-place in this perishable abode,  
Regard thine own state, go forth and journey  
From the prison of the Formal world to the meadow of Ideas.”  
(NICHOLSON).

“Tu zar na'i, ey ghafil-i-nadan, ki tura  
Dar khak nihad, wa baz birun awarand.” OMAR KHAYYAM.

“ You are not gold ; once hidden in the earth  
No-one will care to dig you up again.” WHINFIELD.

“ Uallilu 'nnafsa bi l'amali 'arqubuha  
Ma 'adhyaq a 'l'aisha lau la fashatu 'l'amali ;  
Lam 'artadhi 'l'aisha wa'laiyyamu muqbilatun  
Fakaifa 'ardha waqad wallat 'ala 'l'ajali ?” AL TUGHRAI.

“ But midst my sorrows and my toils  
Hope ever soothed my breast with smiles,  
Her hand removed each gathering ill,  
And oped life's closing prospects still.  
Yet spite of all her friendly art  
The spacious scene ne'er gained my heart ;  
I loved it not although the day  
Met my approach and cheered my way,  
I loathe it now the hours retreat  
And fly me with reverted feet.” J. D. CARLYLE.

“Uallimuhu 'rrimayata kulla yaumin,  
Fallama ashtadda sa'iduhu, ramani.” GULISTAN, chap. 1.

“ I taught him archery every day,  
And when his arm waxed strong, he shot me.” (PLATTS).

“ U ba juyanda-i-khud hamrah ast, wa dast girifta dar talab-i-  
khud mitazad.” JAMI, BEHARISTAN.

“ He is the companion of the journey of them who seek Him, and holds  
by the hand those who are in search of Him.” (ASIATIC JOURNAL).

“ U ba khunam tishna wa man bar labash ; ta chun shawad kam  
bistanam az u, ya dad bistanad zi man.” HAFIZ.

“ Thirsty for my blood—He, and for His lip—I. So that when it  
happenth,  
My desire I will take from HIm, or revenge He will take from me.”  
(CLARKE).

“ U bifarmudast man in bandagi  
Nist mara az khud in guyandagi,  
Jan barae amr-i-u darim ma  
Gar bar rege guyad u, karim ma.” JALALUDDIN RUMI.

“ God has enjoined this servitude upon us,  
We say not this merely on our own authority ;  
We enjoy life on condition of doing His will ;  
If He bids us, we sow our seed upon the sand.”

WHINFIELD.

“ U chu Faraun wa tanash Musa'e u  
U ba birun mi-dawad ki 'k'u adu ?'  
Nafs andar khana'e tan naznin  
Bar digar kas dast mi-khayad ba kin.”

JALALUDDIN RUMI.

“ He is like Pharaoh and his body like Moses,  
He runs abroad crying ‘ Where is my foe ? ’  
While lust is in his house, which is his body,  
He bites his finger in spite against strangers.”

WHINFIELD.

“ Udimu mitala 'lju'i hatta umitahu  
Wa 'adhrabu 'anu 'dhdhikra sahan fa 'adhhalu  
Wa 'astaffu turba 'lardhi kaila yara lahu  
Alayya mina 'ttawali amraun mutatawwilu.”

ASH SHANFARA.

“ I make perpetual the term of delay for the satisfaction of the calls of hunger, until I kill it. I then turn away from noticing it, and I forget it.

“ And I lick up the dry dust of the earth, lest some pretender to generosity should imagine in himself a superiority over me by offering food.”

REDHOUSE.

“ Udkhul fi 'ibadi multaqi  
Jannatan min ruyati ya muttaqi.”

JALALUDDIN RUMI.

“ Enter the hearts of my servants  
To gain the paradise of beholding me, O fearer of God.”

WHINFIELD.

“ Udkhulu 'labyata min abwabaha  
W'utlubu laghraz fi asbabihha.”

JALALUDDIN RUMI.

“ Enter houses by the doors  
And trace effects to their causes.”

“ Uffa li ddunya idha kanat kadha  
Ana fiha fi bala'in wa adha  
In saf'a aishu amrin fi subhiha  
Jarr'athu mumsiyan kasa 'rradda  
Wa laqad kuntu idha ma qila man  
An 'amu 'l'alami 'aishan qila dha.”

ALIF LAILA WA LAILA.

“ Foul fall thee, world it should be so !  
Nought else but toil and wail and woe  
Is doled to me.

“ In morning tide though life be bright,  
Yet man must drain the cup ere night  
Of misery.

“ And e'en with me if men asked erst  
‘ Who in the world of joy ranks first ? ’  
They answered ‘ He ! ’ ”

TORRENS.

"Ufuq zi aksi shafaq rang-i-gulistan girad."

HAFIZ.

"From the reflection of the ruddy crepuscule the horizon taketh the hue  
of the rose-garden."

CLARKE.

"U jahan kamil ast wa mufrad ast  
Nuskh'a'e kull wujud ura ba dast  
Pas ham-i-guyand har naqsh wa nigar  
'Muzhda! muzhda! nak ham-i-ayad bahar!'"

JALALUDDIN RUMI.

"He is the perfect world, yet He is single,  
He holds in hand the writing of the whole of existence,  
Wherefore all forms and colours of beauty cry out,  
'Good news! good news! lo! the spring is at hand!'"

WHINFIELD.

"U ki ghafil bud az kisht bahar  
U chi danad qimat-i-in ruzgar  
Dar panah lutf-i-haqq bayad gurikht  
K'u hazaran lutf bar arwah rikht  
Ta pinahé yabi anki chun panah  
Ab wa atish mar tu ra gardad sipah."

JALALUDDIN RUMI.

"Whoever may put off to sow seed in spring  
Ignores the true value of time's swiftest wing,  
Let each one take refuge in mercy of God  
Who grace manifold on our souls has bestowed,  
Then shalt thou find shelter, when shelter thou needest,  
Fire's, water's protection thou'l have as thou heedest."

REDHOUSE.

"Ukhtar watanan ma ardhaka fa'inna 'thurra yadhi' fl baladihi  
wa la y'urafu qadruhu."

SHERISHI.

"Choose a land which pleases thee, for the free man is neglected in his  
own country and his worth is not recognised."

"Ulamara zar bidih ta digar bikhanand wa zuhhadra chize ma  
dih ta zahid bamanand."

GULISTAN, chap. 2.

"To the wise give gold that they may study the more; and to the  
devout give nothing that they may remain devout."

(EASTWICK).

"Umar barf ast wa aftab tammuz  
Andake manad wa khwaja gharra hanuz."

GULISTAN, Preface.

"Life is like snow in July's sun  
Little remains; and is there one  
To boast himself and vaunt thereon?"

EASTWICK.

“ Umaraha shud ta dar in kakh-i-kuhan  
 Tar-i-nazm basta bar ‘ud-i-sukhan,  
 Har zaman az nau nawa‘e mi-zanam  
 Dam za diri majara mi-zanam  
 Raft umr, wa in nawa akhir na shud  
 Kast jan wa in majara akhir na shud  
 Pusht-i-man chu chang kham gasht hanuz  
 Har shabe dar sar ‘udam ta ba ruz.”      JAMI (SALAMAN AND ABSAL).

“ And yet how long, Jami, in this old house  
 Stringing thy pearls upon a harp of song ?  
 Year after year striking up some new song  
 The breath of some old story. Life is gone  
 And yet the song is not the last ; my soul  
 Is spent,—and still a story to be told !  
 And I whose back is crookéd as the harp  
 I still keep tuning through the night till day.”

FITZGERALD.

“ Umar biguzasht ba bihasili wa bu ’lhawasi  
 Ey pisar jam-i-mayam dih ki bapiri birasi  
 Dush dar khail-i-ghulaman-i-darash mi-raftam  
 Guft ‘k’ey bekas bichara, tu bari chi kasi ?  
 Ta chu mijmar nafsi daman-i-janan girim  
 Dil nihadim bar atish zi pae khush nafsi.”

HAFIZ.

“ In fruitlessness and lustfulness passed my life,  
 O son ! give me the cup of wine so that to old age thou mayest reach,  
 Last night in the crowd of slaves of His door I went,  
 He spake, saying, ‘ O friendless, remediless one, the load of what person  
 art thou,  
 So that like the censer a moment we may take the skirt of the Beloved,  
 We placed our heart on the fire for the sake of a pleasant breath.”

CLARKE.

“ Umar ba khushnudi dilha guzar  
 Ta za tu khushnud shawad kirdagar.”

NIZAMI.

“ Pass thy life in contenting hearts that the Creator may be content with  
 thee.”      ASIATIC MISCELLANY.

“ Umar dar kunj-i-tajarrud magzaran digar ki hast  
 ‘Ishrat abad tahlul rauza‘e aman wa aman.”      ANWAR-I-SUHEILI.

“ Pass not thy life a celibate, the while  
 Thou mightest, bird-like, those glad gardens skim,  
 Where pleasures reign and joys the goblet brim.”

EASTWICK.

“ Umar ki bi ishq raft hich hisabash ma gir  
 Ab-i-hayat ast ishq dar dil wa janash pazir.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Prize not at all life that has passed without love,  
Love is the water of life : receive it in thy heart and soul.”

NICHOLSON.

“ Umaththilu shakhsahum fi wasti qalbi  
Gharamun wa ishtiyaqun wa iftikaru  
Eya man dhikruhum adha dithari  
Kama hubba lahum hauli shi’aru  
Ahibbtuna ila kam dha ’ttamadi  
Wa kam hadha ’taba ’udu wa ’nnafaru.”      ALIF LAILA WA LAILA.

“ Their form lies pictured in my bosom’s core  
With love desire and dreamy passion fraught,  
Close as a vest their memory still I wore  
While love enwrapped me in a robe of thought,  
Long as they linger hence, so lastingly  
Endures our love, past mortal constancy.”      TORRENS.

“ Ummatu ’l-ishqi khafi fi l’umnum  
Mithl jud haulahu laumu saqam.”      JALALLUDIN RUMI.

“ The people of love are hidden among the peoples  
As a liberal encompassed by the contumely of the base.”  
WHINFIELD.

“ Ummid-i-afiyat an gah buwad muafiq-i-aql  
Ki nabz ra batabiat shinas binumai  
Bipurs har chi na dani ki zill-i-pursidan  
Dalil-i-rah-i-tu bashad ba-azz-i-danai.”      GULISTAN, chap. 8.

“ Hope thou with reason for good health when thou  
Dost to the skilful leech thy pulse present,  
Ask what thou knowest not,—with the stigma now  
(If shame there be) of asking be content,  
And thus in learning grow pre-eminent.”      EASTWICK.

“ Ummid basta bar amad wali chi faida az anki  
Ummid nist ki umr guzashta baz ayad.”      GULISTAN, chap. 1.

“ Hope long delayed is granted. Have I gained  
Aught? Nay. Life spent returns not back again.”  
EASTWICK.

“ Ummid-i-dusti nau az dushmanan kuhan  
Chunan buwad ki talab kardan gul az gulkhan.”      ANWAR-I-SUHEIL

“ To hope new friends will spring from ancient foes  
Is from a furnace to expect a rose.”      (EASTWICK).

“ Ummidwar buwad admi ba khair-i-kasan  
Mara ba khair-i-tu ummid nist,—sharr marasan.”  
GULISTAN, chap. 4.

“ From some a man might favour hope,—from thee  
We hope for nothing but immaturity.”      EASTWICK.

“ Umri bi gul wa bada biraftim bigasht  
 Yak kar-i-man az daur-i-jahan rast nagasht  
 Az mai chu nashud hich murade hasil  
 Az har chi guzashtim guzashtim guzasht.”

OMAR KHAYYAM.

“ Long time in wine and rose I took delight  
 But found my business never went aright ;  
 Since wine could not accomplish my desire,  
 I have abandoned and forsworn it quite.”

(WHINFIELD).

“ Umratan bad wa murad, ey saqian-i-bazm-i-Jam  
 Garchi jam-i-ma na shud pur mai badauran-i-shuma.”

HAFIZ.

“ O cup-bearers of the banquet of Jam—long be your life ; that is our  
 desire,  
 Although our cup be not full of wine at the circulation of the cup of  
 yours.”

(CLARKE).

“ Umr-i-giranmaya dar in sarf shud  
 Ta chi khuram saif wa chi pusham sita,  
 Ey shikam khira binani bisaz  
 Ta nakuni pusht bakhidmat du ta.”

GULISTAN, chap. I.

“ Life, precious life has been in pondering spent  
 On summer clothing and on winter food,  
 O glutton belly ! let one loaf content  
 Thee, rather than the back in slavish mood  
 Be to the ground in other's service bent.”

EASTWICK.

“ Umr-i-tu chihal gasht, ba juz chihal na shudi  
 Dakhil ba dar madina'e dil na shudi  
 Guyand ki 'arbain buwad sal kamal  
 Shud umr-i-tu 'arbain wa kamal na shudi.”

NABIL.

“ Thine age is forty, yet thou art nought but a fool,  
 Thou hast not entered in at the gate of the city of the heart,  
 They say that forty is the year of perfection,  
 Thine age is forty, yet hast thou not become perfect.”

E. G. BROWNE.

“ Umr-i-tu chi du sad wa chi sisad, chi hazar  
 Z'in kukna sera birun birandat nachar  
 Gar badshahi war gar gada'e bazar  
 In har du ba yak nirk buwad akhir-i-kar.”

OMAR KHAYYAM.

“ Though you should live to four or forty score,  
 Go hence you must as all have gone before ;  
 Then, be you king or beggar of the streets  
 They'll rate you all the same, no less, no more.”

WHINFIELD.

“Umri za pa’ē murad za’i daram,  
W’az daur-i-falak chist ki naf’i daram,  
Ba har ki biguftam ki tura dust shudam,  
Shud dashman-i-man, wah! ki chi tal’i daram?”

HAFIZ.

“Crossed in my hopes in life, gone far have I,  
From circling heaven but woes that mar have I;  
He whom at any time I called my friend  
Has proved a foe to me; what star have I.”

BICKNELL.

“Umrur ‘ala jadathi ’lladhi hallat bihi Umm’-al-Ala fanadiha lau  
tasm’au  
'Anni halalti wa kunti jidda faruqatin baldan yamurru bihi ’shsh-  
uja’u fa’yafza’u?  
Falaqad tarakti saghiratan marhumatan lam tadrina jaz’au  
alaiki, fatahjaz’au,  
Wa’idha sam’itu ’aninaha fi lailiha tafiqat ‘alaiki shu’unu ‘aini  
tadma’u.”

MUWAILIK AL-MAZMUM.

“Take thou thy way by the grave wherein thy dear one lies,  
Umm-al-Ala, and lift up thy voice; ah, if she could hear!  
How art thou come,—for very fearful wast thou,—to dwell  
In a land where not the most valiant goes but with quaking heart?  
And a little one hast thou left behind—God’s ruth on her!  
She knows not what to bewail thee means, yet weeps for thee.  
When her crying smites in the night upon my sleepless ears,  
Straightway mine eyes brimful are filled from the well of tears.”

C. J. LYALL.

“Undhub zamanan salafa sawwadatta fihi ’ssuhafa  
Wa lam tazal mu’takifa ala ’lqabihi ’shshan’i.”

MAQAMAT OF HARIRI.

“Bewail the time that passed away  
When thou hast blackened pages bright,  
And never ceased to steep thyself  
In deeds of shame and heinousness.”

STEINGASS.

“Undhur bi ainika hal ’ardhun mu’attalatun  
Mina ’nnabati k’ardhin haffaha ’shshajaru  
Fa’addi ‘amma yushiru ’laghbiyau bihi  
Fa’eyyu fadhlil li udin ma lahu thamaru.”

MAQAMAT OF HARIRI, chap. 37.

“See for thyself if a land that is not decked out with plants is like a land all around hedged in with trees rich of growth.

“So wend aside from what fools are in their sloth pointing to, for say, what good can there be in wood that never bears fruit.”

STEINGASS.

“Uqaddimu ustadhi ‘ala nafsi walidi  
Wa’in nalani min walidi ’ifadhlui wa’ sh sharaf  
Fadhaka murabbi ’rruhi wa’ rruhu jauharu  
Wa hadha murabbi ’ljismi wa’ ljismu min sadaf.”

MAJANI UL ADAB.

“ I esteem my teacher higher than my father,  
 From my father came to me grace and honour,  
 But my teacher nurtured my spirit and the spirit is a pearl,  
 While my father nurtured my body which is but a shell.”

“ Uqba'e z'in s'abtar dar rah nist  
 Ey khunuk an k'ash hasad hamrah nist  
 In jasd khana'e hasad amad badan  
 K'az hasad aluda gardad khandan.”

JALALLUDIN RUMI.

“ No mountain-pass as this life's progress is so steep,  
 Let envy not increase thy load ; thou canst but creep,  
 The flesh a hot-bed is of envy and of strife  
 These soil the soil ; for envy's bane of mortal life.”

REDHOUSE.

“ U-ra khwahi za zan wa farzand bibur  
 Mardana dar az khwish wa paiwand bibur,  
 Har chiz ki hast band-i-rah ast tura  
 Ba band chiguna rah rawi, band bibur.”

OMAR KHAYYAM.

“ If you seek Him, abandon child and wife,  
 Forsake and sever all these ties to life ;  
 All these are bonds that check your upward course,  
 Arise and cut these bonds as with a knife.” WHINFIELD.

“ Uridu bastata kaffin 'asta 'inu biha  
 'Ala qadha'i huquqin lil'ula qibali,  
 Wa' ddahru yu'kisu 'amali wa yuqni 'uni  
 Mina 'Ighanimati b'ada 'Ikaddi b'ilqafali.”

AL TUGHRAI.

“ But wealth I own engrossed each thought,  
 There was a moment when I sought  
 The glittering stores ambition claims  
 To feed the wants his fancy frames ;  
 But now 'tis past,—the changing day  
 Has snatched my high-built hopes away,  
 And bade this wish my labours close,  
 Give me not riches but repose.” J. D. CARLYLE.

“ Ushahidu man 'ahwa bighairi wasilatin  
 Fayalhaquni sh'anun 'adhallu tariqa  
 Yuwajjiju naran thumma yutfi birashshatin  
 Lidhalika tarani muhraqan wa ghariqa.”

GULISTAN, chap. 2.

“ I behold Him whom I love without a mediator  
 And so I fall into such a state that I lose my way ;  
 He kindles a fire, then extinguishes it with a sprinkling,  
 For this reason thou seest me burnt and drowned.” PLATTS.

' Ushtur amad in wujud khar khwar  
 Mustafa zadi bar in ushtur sawar  
 Ushtura tang gule bar pusht-i-tust  
 K'az nasimash dar tu sad gulzar rast  
 Mail-i-tu sue mughilanast wa reg  
 Ta ki gul chini za khar murda reg."

JALALUDDIN RUMI

" Thorn-eating camel truly is this world of ours,  
 Ahmed \* then came and mounted ; him that camel bears.  
 O camel, on thy back thou bear'st a vase of rose,  
 On thee from thence have sprouted rose-buds as God knows,  
 Thy tastes lead thee to camel-thorn and wastes of sand,  
 To thee the thorn's a rose ; the wilderness, rich land.

REDHOUSE.

" Ustad-i-mu'allim chu buwad kam azar  
 Kharsak bazand kudakan dar bazar."

GULISTAN, chap. 7.

" When the schoolmaster gentle is and sweet,  
 The boys will play at leap-frog in the street."

EASTWICK.

" Utlob ad'durra, akhi wasti 'ssadaf  
 W'utlob al fann min arbabu 'lharf."

JALALUDDIN RUMI.

" Seek the pearl, O brother, in the shell,  
 And seek for skill among the learned."

" Utlobni 'inda 'lqulubi 'lmunkasarati w'alqubur 'ulmundrisati."

HADIS-I-QUDSI.

" Seek Me in the broken hearts and by the crumbling tombs."

" Utlobu l'ilma wa lau kana bi 'Sini."

SAYING OF MUHAMMAD.

" Seek learning though it be as far as China."

" Uzr-i-taqdir-i-khidmat awardam  
 Ki nadaram bita'at istizhar  
 'Asiyan az gunah tauba kunand  
 'Arifan az 'ibadat-i-istighfar."

GULISTAN, chap. 2.

" Excuse for my faulty service do I bring,  
 For I have not the strength to serve Thee ;  
 Sinners of their sins repent,  
 Those who hold communion with thee implore forgiveness for worship-  
 ping."

(PLATTS).

" Uzr khwahi kun wa 'afu talab chu uftad  
 Rakhna dar qa'ida yari yaran qadim ;  
 War niayad band an rakhna baguftar zaban  
 Dar imarat girish kush bikhisht zar wa sim."

JAMI, BIHARISTAN, chap. 3.

\* Muhammad.

“ Excuse thyself and beg pardon from thy friends,  
 When a breach arises in the foundation of amity among friends;  
 And if the breach cannot be repaired by word of speech,  
 Endeavour to build it up by employing bricks of gold and silver.”  
 (REHATSEK).

“ Wa’auha rabbuka ila ’nnahli ’ani ’ttakhidhi mina ’ljabali buyutan wa mina ’shshajarin wa mimma ya’rishuna, thumma kuli min kulli ’thamarati fa’sluki subula rabbiki dhululan yakhruju min butuniha sharabun mukhtalifun ’alwanuhu fihi shifa linnasi.”

KORAN, chap. 16.

“ Thy Lord hath taught the bee ‘ Provide thee houses in the mountains and in the trees and in the hives which men build thee ; feed moreover on every kind of fruit and walk the easy paths of thy Lord ; from its belly cometh forth a fluid of varying hues which yieldeth medicine to man.’”

(RODWELL).

“ Wa ’bud rabbaka hatta yatiyaka ’lyaqin.”

KORAN, chap. 15.

“ Serve thy Lord till the certainty (death) overtake thee.”

(RODWELL).

“ Wa ’dhkur rabbaka fi nafsika tadharru’an wa khifatan wa duna ’ljahri min ’lqaulli bi’l ghuduwwi wa ’l-asali.”

KORAN, chap. 7.

“ Think within thine own self on God with lowliness and with fear and without loud-spoken words at even and morn.”

(RODWELL).

“ Wa gar bar jafa pisha bashitafti  
 Ki az dast-i-qahrash aman yafti?”

BOSTAN OF S’ADI.

“ If He (God) had hastened against one tyranny—practising  
 Who could have obtained safety from the hand of His violence ? ”

(CLARKE).

“ Wagar na dida’e dil bar kushayad az himmat  
 Nazr ba sue ma’ala na mitawan afkand.”

ANWAR-I-SUHEILI.

“ If the soul’s vision ope not by emprise  
 The sight to lofty things can never rise.”

EASTWICK.

“ Wagar sail-i-marg amad wa har du burd  
 Chi bar takht sultan, chi bar dasht gurd ? ”

BOSTAN OF S’ADI, chap. 6.

“ If the torrent of death comes and takes both,  
 Whether the sultan on the throne ; or the wanderer in the desert,  
 What difference ? ”

(CLARKE).

“ Wagar tu pae na dari, safar guzin dar khwish  
 Chu kan-i-l’al pazra shu az shu’a asr ;  
 Za khwishtan safare kun ba khwish, ey khwaja,  
 Ki az chunin safare gasht khak m’adan-i-zar.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Though you have no feet, choose to journey in yourself,  
 Like the ruby-mine receive a print from the sunbeams,  
 Make a journey out of self into self, O master,  
 For by such a journey earth becomes a quarry of gold.”  
 (NICHOLSON).

“ Wa'ghdhudh min sautika inna 'ankara 'laswati lasautu 'lhamir.”  
 KORAN, chap. 31.

“ Lower thy voice ; verily the least pleasing of voices is surely the voice  
 of asses.”  
 (RODWELL).

“ Wa hia tajri bihim fi maujin ka'ljibali wa nada nuhun 'bnaha-  
 wa kana fi m'azilin, ya bunayya 'rkab ma'ana wa la takun ma'a  
 'lkafiri Qala s'aawi ila jabalin ya'simuni mina 'lma'i qala la 'asima  
 'lyuma min amri 'llahi illa man rahima, wa hala bainahuma  
 lmauju fakana min 'lmughraqin.”  
 KORAN, chap. 11.

“ And the ark moved on with them amid waves like mountains, and  
 Noah called to his son, for he was apart, ‘ Embark with us, O my child,  
 and be not with the unbelievers.’ He said, ‘ I will betake me to a moun-  
 tain that shall secure me from the water.’ He said, ‘ None shall be secure  
 this day from the decree of God save him on whom He shall have mercy.’  
 And a wave passed between them, and he was among the drowned.”  
 (RODWELL).

“ Wa huwa 'lqahiru fauqa 'ibadihi wa yursilu 'alaikum hafadha-  
 tan hatta idha ja'i ahadakumu 'lmautu tawaffathu rusuluna wa  
 hum la yufarritun.”  
 KORAN, chap. 6.

“ And He is the supreme over His servants, and sendeth forth guardians  
 who watch over you until, when death overtaketh any one of you, our  
 messengers receive him and they fail not.”  
 (RODWELL).

“ Wa 'idha bushshira ahaduhum bi'luntha dhalla wajhuhu mus-  
 wadan wa huwa kadhim, yatawara mina 'lqaumi min su ma bush-  
 shira bihi ayumsikuhu ala hunin 'am yadussuhu fi 'tturabi.”  
 KORAN, chap. 16.

“ When the birth of a daughter is announced to any one of them, dark  
 shadows settle on his face, and he is sad ; he hideth himself from the  
 people because of the bad news : shall he keep it with disgrace or bury it  
 in the dust ? ”  
 RODWELL.

“ Wa 'idha bushshira 'ahaduhum bima dharaba lirrahmani math-  
 alan dhalla wajhuhu muswadan wa huwa kadhim 'awaman yun-  
 ashsh'u fi 'lhilyati wa huwa fi 'lkhisami ghairu mubin.”  
 KORAN, chap. 43.

" But when that \* is announced to any one of them which he imputeth to the God of mercy, as His likeness, his face settleth into darkness and he is silent—sad.

" And make they a female to be the offspring of God, one who is brought up among trinkets, and is contentious without reason?"

(RODWELL).

" Wa'idha ra'u tijaratan au lahwan 'nfadhdhu ilaiha wa tarakuka qa'imani, qul ma 'ind 'llahi khairun min 'llahwi wa mina 'ttijarati wa 'llahu khairu 'rraziqin." KORAN, chap. 62.

" But when they get a sight of merchandise or sport, they disperse after it, and leave thee standing alone. Say 'God hath in reserve what is better than sport or merchandise. And God is the best of providers.'" (RODWELL).

" Wa'idha sa'laka 'ibadi 'anni, fa'inni qaribun, ujibu da'wata 'ddai' 'idha d'aani falyastajibu li walyuminu bi la'allahum yarshudun." KORAN, chap. 2.

" And when My servants ask thee concerning Me, then verily will I be nigh unto them and will answer the cry of him that crieth, when he crieth unto Me, but let them hearken unto Me and believe in Me. Happly they will proceed aright."

(RODWELL).

" Wa jala's-suyulu 'ani 't-tululi ka' annaha Zuburun tujiddu mutuna-ha aklamu-ha Fa-wakaftu as'alu-ha : fa-keyfa su'aluna Summan khawalida ma yabinu kalamu-ha."

Mo'ALLAKA OF LEBID.

" And the torrents have laid bare its traces, as though 'Twere a book of which a pen renews the characters, And I stood questioning them : but how can we question Dumb rocks, whose speech is not clear?" E. G. BROWNE.

" Wa lan tastati'yu 'an ta'dilu baina 'nnisa'i wa lau harastum fa la tamili nulla 'l'malli."

KORAN, chap. 4.

" Ye may not have it at all in your power to treat your wives with equal justice, even though you fain would do so ; but yield not wholly to disinclination."

(RODWELL).

" Walaqad khalaqna 'l'insana wa na'alimu ma tuwaswisu bihi nafsuhi wa nahna 'aqribu ilaihi min habli 'lwardi."

KORAN, chap. 50.

" But of old we created man : and we know what his soul whispereth within him, and we are closer to him than his neck-vein."

(RODWELL).

\* The ancient Arabs called their goddesses "daughters of God."

“ Wa la tarkan ila ‘ddahri, wa‘in lana, wa‘in sarra,  
 Fatulfa kamani ‘ghtarra bi‘afa‘an tanfuthu ‘ssamma,  
 Wa khaffidh min taraqika, fa ‘inna ‘lmauta laqika,  
 Wa sarin fi taraqika, wa ma yankulu in hamma.”

MAQAMAT OF HARIRI (11).

“ Rely not on fortune though it be soft, though it be gay: for so shalt thou be found like one deceived by a viper that spitteth venom. And lower thyself from thy loftiness for death is meeting thee and reaching at thy collar; and he is one who shrinketh not back when he hath purposed.”

(CHENERY).

“ Wa la tabli basalatuhum w‘in hum salu b‘ilharbi hinan b‘ada  
 hinin  
 Humu man‘au hima ‘lwaqba bidharbin yuwillafu baina ‘ashtati  
 ‘lmanuni.”

ABU‘L GHUL.

“ Their sternness abides unflagging though they be roasted  
 Again and again in war’s most flaming furnace.  
 They held with the sword al-Wakaba’s guarded meadow  
 The sword from whose edge flew all death’s shapes united.”

C. J. LYALL.

“ Wa la tudhi ‘fursata ‘ssururi fa ma tadri aiyauman ta‘ishu ‘am  
 dara,  
 Wa‘lam ba‘anna ‘almanuna j‘a‘ilatun wa qad ‘adarat ala ‘lwara  
 dara  
 W‘aqsamat la tazalu qanisatan ma qarra ‘asra ‘lmahia wa ma  
 dara  
 Fakaifa turja ‘nnajata min sharakin lam yanju minhu Kisra wa  
 la Dara.”

MAQAMAT OF HARIRI, chap. 28.

“ Miss thou no chance of enjoyment, for thou knowest not if thou live a  
 day or if an age,  
 Know thou that death is going round, and the moon-halves circle above  
 all created beings,  
 Swearing that they will not cease chasing them as long as morn and even  
 turn and return;  
 How then mayest thou hope to escape from a net from which neither  
 Kisra escaped nor Dara.”

(STEINGASS).

“ Wa lau kanat ad-dunya ‘irsa litulliqat, wa lakinnaha umm yah-  
 abbaha waladuha ‘ala ‘luquqi wa tasadhum ‘ani ‘draku ‘lhuquq.”

ABU‘L ALA.

“ Were the world a bride she would have been divorced; but rather she  
 is a mother who has nursed and whom her children love in spite of unkind-  
 ness and albeit she defrauds them of their rights.”

D. S. MARGOLIOUTH.

"W'alfata liddhari wa 'dhdharu zu fununi,  
Wa'l'usru k'aalyusri w'alghani k'al'udmi w'alhayyu lilmanuni."

SULMI IBN RABIAH.

" Man is set  
The prey of time and time is change ;  
Life strait or large, great store or nought,  
All's one to time, all men to death."

C. J. LYALL.

" Wa lillahi 'lmashriqu wa 'lmaighribu fa'aynama tuwallu fathumma wajhu 'llahi, 'inna 'llaha wasiun 'alim." KORAN, chap. 2.

" The east and the west is God's; therefore whichever way ye turn,  
there is the face of God. Truly God is immense, knowing."  
(RODWELL).

" Wa lillahi yasjudu man fi 'ssamawati wa l'ardhi tauan wakarhan wa dhilaluhum bi 'lghuduwwi wa 'lasal." KORAN, chap. 13.

" And unto God doth all in the heavens and on the earth bow down in worship willingly or by constraint : their very shadows also morn and even." (RODWELL).

" Wa 'lladhina kafaru 'amaluhum kasarabin biqi'atin yahsabuhu 'dhdhamanu ma'an hatta idha jaa'hu lam yajidhu shaian wa wajada 'llaha 'indahu fawaffahu hisabahu w'allahu sari'u 'lhisab."

KORAN, chap. 24.

" But as to the infidels, their works are like the mirage in a level plain which the thirsty deemeth to be water, until when he cometh unto it, he findeth it nought, but findeth that God is with him ; and He fully payeth him his account, for swift to take account is God." (RODWELL).

" W'allahi, ma yaghfulu 'ddayyanu, wa la tuhmalu ya insanu, bal sayuwadhadu laka 'lmizanu, wa kama tudinu tuden."

MAQAMAT OF HARIRI, chap. 21.

" By Allah, the Judge shall not be unregarding : thou shalt not be left at large, O man : but the balance shall be set for thee, and as thou rewardest, thou shalt be rewarded."

(CHENERY).

" W'altandhur nafsun ma qaddamat li ghadin." KORAN, chap. 59.

" Let every soul look well to what it sendeth on for the morrow."  
(RODWELL).

" Waludh bi 'lmatabi 'amama 'ddhahabi fa man daqqa baba kari-min fatah."

MAQAMAT OF HARIRI, 12.

" Take refuge in repentance before thy departure ; for whoso knocks at the door of the merciful causes it to open."

(CHENERY).

"Wa ma 'adraka ma yaumu 'ddin, thumma ma 'adraka ma yaumu 'ddin, yauma la tamliku nafsun linafsin shai'an wa 'lamru yauma'idhin lillahi."

KORAN, chap. 82.

"What shall teach thee what the day of judgment is? Once more; what shall teach thee what the day of judgment is? It is a day when one soul shall be powerless for another soul; and all on that day shall be in the hands of God."

(RODWELL).

"Wa ma khalaqtu 'ljinna wa 'linsa illa li ya'budun."

KORAN, chap. 51.

"Moveover I have not created Djinn and men but that they should worship me."

(RODWELL).

"Wa ma mata minna sayyidun hatfa 'anfhi wa la tulla minna haithu kana qatilu

Tasilu 'ala haddi 'dhubati nufusuna wa laisat 'ala ghairi 'dhubati  
tasilu."

ABD-UL-MALIK.

"Their dies among us no lord a quiet death in his bed, and never is blood of us poured forth without vengeance: Our souls stream forth in a flood from the edge of the whetted swords; no otherwise than so doth our spirit leave its mansion."

(C. J. LYALL).

"Wa man 'ahsanu dinan mimman wajhahu lillahi muhsinun wa 'ttaba'a millat 'Ibrahima hanifan."

KORAN, chap. 4.

"Who hath a better religion than he who resigneth himself to God and followeth the faith of Abraham the sound in faith?"

(RODWELL).

"Wa ma 'nnasu 'illa ka'ddiyari wa'hluha  
Biha yauma halluha wa ghadwan balaq'iū."

LABID.

"And mankind are no other than the like of dwellings the occupants thereof being in them during the day in which they have alighted in them, and to-morrow they are vacant."

(LANE).

"Waman 'a'radha 'an dhikri fa'inna lahu ma'ishatan dhanka."

KORAN, chap. 20.

"Whoso turneth away from My warning, his truly shall be a life of misery."

(RODWELL).

"Wa man talaba 'l'ula min ghayri keddin  
Adha'a l'amra fi talabi 'l muhali."

ARAB POET.

"And he who hopes to scale the heights without enduring pain,  
And toil and strife, but wastes his life in idle quest and vain."

E. G. BROWNE.

" Wa man yattaqi 'llaha yaj'al lahu makhrajan wa yarzuqhu min haisu la yahtasib." KORAN, chap. 65.

" And whoso feareth God, to him will He grant a prosperous issue and will provide for him whence he reckoneth not upon it." (RODWELL).

" Wamash madih an ki bi namaz ast  
War khud dihanash za faqa baz ast;  
K'u farz-i-khuda na mi guzarad  
Az qarz-i-tu niz gham na darad."

GULISTAN, chap. 8.

" Lend not to him, who prayer neglects, though he  
Gasping with want and inanition be;  
For he who renders not to God His due,  
What will he care for what he owes to you?" (EASTWICK).

" Wa min ayatihi 'annaka tara 'l'ardha khashi'atan fa'idha  
'anzalna alaiha 'Ima'i htazzat warabat, inna 'lladhi 'ahyaha lamuhi  
'Imauta." KORAN, chap. 41.

" And among His signs is this that thou seest the earth drooping; but when we send down the rain upon it, it is stirred and swelleth; verily He who giveth it life, will surely give life to the dead." RODWELL.

" Wa min ayatihi 'ljawari fi 'lbahri k'ala'lami 'in yasha' yuskini  
'Iriyyha fayadhlalna rawakida ala dharihi." KORAN, chap. 42.

" Among His signs also are ships out at sea like mountains; if such be His will, He lulleth the wind and they lie motionless on the back of the waves." (RODWELL).

" Wa min b'adu fa la budda, mina 'l'ardhi idha 'utudda,  
Siratun jisruhu mudda ala 'nnari liman 'amma;  
Fakam min murshidin dhalla, wa min dhi 'idhdhatin dhalla,  
Wa kam min 'alimin zalla, wa qala 'Ikhatbu qad tamma.'  
Fabadir eyyuha 'Ighumru lima yahlu bihi 'Imurru,  
Faqqad kada yahi 'lumru wa ma 'aql'ata 'an dhamma."

MAQAMAT OF HARIRI (II).

" Afterward there is no escape from that review of souls; since Sirat is prepared; its bridge is stretched over the fire to every one who cometh thither. And how many a guide shall go astray! and how many a great one shall be vile, and how many a learned one shall slip and say, 'The business surpasseth!' Therefore hasten O simple one to that by which the bitter is made sweet; for thy life is now near to decay, and thou hast not withdrawn thyself from blame." CHENERY.

" Wa naza'na ma fi sudurihim min ghillin, tajri min tahtihim 'lan-haru, wa qalu 'lhamdu lillahi 'lladhi hadana lihadha, wa ma kunna linahtadiya, laula 'an hadana." KORAN, chap. 7.

“ And we will remove whatever rancour was in their bosoms, rivers shall roll at their feet : and they shall say ‘Praise be to God who hath guided us hither. We had not been guided, had not God guided us.’”  
 (RODWELL).

“ W’andubi f’ilaki ’lqabiha wa sahhi lahi bidam  
 W’adbughihi bitaubatin qabla ’an yahlama ’al’adam  
 Fa ’asa ’llahu ’an yaqiki ss’aira ’lladhi ’htadam  
 Yauma la ’athratun tuqal wa la yanfa’u ’ssadam.”

MAQAMAT OF HARIRI (31).

“ Bewail thy work of shame shedding tears of blood for it,  
 Curing it with sore repentance, before the hide all through is rotten,  
 May then be that Allah guard thee against the fire that blazes fiercely,  
 On the day when sin is cancelled no more, tardy repentance vain.”  
 (STEINGASS).

“ Waqaffaina bi ’Isa ’bni Maryama wa’atenahu ’lInjila waja’alna  
 fi qulubi ’lladhina ’ttab’uhu ra’fatan wa rahmatan, wa rahbani-  
 yatan ’btada’uha.”

KORAN, chap. 57.

“ We caused Jesus the son of Mary to follow them, and we gave him the Evangel, and we put into the hearts of those who followed him kindness and compassion, but as to the monastic life, they invented it themselves.”  
 (RODWELL).

“ Waqt-i-zarurat chu namanad guriz  
 Dast bigirad sar-i-shamshir-i-tiz.”

GULISTAN, chap. 1.

“ The hand when flight remains not, in despair  
 Will grasp the edge of the sharp scimetar.” (EASTWICK).

“ Wa rakibatun niyaqan fi hawadijaha  
 Lam yaltafitna ila man ghasa fi ’lkuthubi.”

GULISTAN, chap. 7.

“ Borne aloft in camel-litters, what I pray do women care  
 For the tired pilgrim struggling through the sand-heaps drifted there ?”  
 (EASTWICK).

“ War aftab na rafti ba par wa pa har shab  
 Jahan chiguna munawwar ba gah sahar?  
 War ab-i-talkh na rafti za bahr sue ufuq  
 Kuja hayat-i-gulistan shudi ba sail wa matar?”

DIWAN-I-SHAMS-I-TABRIZ.

“ If the sun did not fare by foot and wing every night,  
 How would the world be illuminated at morning tide?  
 And if the salt water did not go up from the sea to the sky  
 Whence would the garden be quickened by river and rain ?”  
 (NICHOLSON).

"Wa'shshamsi wa dhuahaha, wa'lqamari 'idha talaha, wa'nnahari 'idha jallaha, wa'llail 'idha yaghshaha wa' ssamai wa ma banaha, wa'l'ardhi wa ma tahaha wa nafsin wa ma sawwaha fa'lhamaha fujuraha wa taqwaha, qad 'aflaha man zakkaha, wa qad khaba man dassaha."

KORAN, chap. 91.

"By the sun and his noon-day brightness, by the moon when she followeth him, by the day when it revealeth his glory, by the night when it enshroudeth him, by the heaven and Him who built it, by the earth and Him who spread it forth, by the soul and Him who balanced it, and breathed into it its wickedness and its piety,—happy is he who hath kept it pure, and undone is he who hath corrupted it."

(RODWELL).

"Wasle ki dar an malal bashad  
Hijran bih az an wisal bashad."

ANWAR-I-SUHEILI.

"Sure separation would be better far  
Than meetings which the cause of sorrow are."

EASTWICK.

"Watarahum yandhuruna a'ilaiqa, wa hum la yubsirun."

KORAN, chap. 7.

"Thou seest them look towards thee, yet do they not see."  
(RODWELL).

"Wa 'ttaqu yauman la tajzi nafsun 'an nafsin shai'an wa la yuq-balun minha 'adlun wa la tanfa'uha shafa'atun."

KORAN, chap. 2.

"And dread the day when not in aught shall soul satisfy for soul, nor shall any ransom be taken from it nor shall any intercession avail."

(RODWELL).

"Wa 'tturi, wa kitabin mastur, fi raqqin manshur, w'albaiti 'lma'-mur wa' ssaqfi 'lmarfu' wa 'lbahri 'lmasjur, inna 'adhaba rabbika lawaqi'!"

KORAN, chap. 52.

"By the mountain, and by the book written on an outspread scroll, and by the frequented fane, and by heaven's lofty roof, and by the swollen sea, verily a chastisement from thy Lord is most imminent."

(RODWELL).

"Wawassaina 'linsana biwalidaihi, hamalathu ummuwu wahnan ala wahnin wa fisaluhi fi 'amaini 'ani'shkur li walwalidaika ilaiyya 'lmasir."

KORAN, chap. 31.

"We have commanded man concerning his parents. (His mother carrieth him with weakness upon weakness; nor until two years is he weaned.) Be grateful to Me and to thy parents. Unto Me shall all come."

(RODWELL).

"Wa-wujuhin yauma'izin nazirah ila rabiha nazirah, wa-wuju-hin yauma'izin basirah, tazannu an yufala bi-ha faqirah."

KORAN, chap. 75.

"On this day shall faces beam with light, out-looking towards their Lord ; and faces on that day shall be dismal, as if they thought that some calamity would therein befall them."

(RODWELL).

"Wayad'u 'l'insanu bi'shsharri du'ahu bi'lkhairi wa kana 'l'insanu 'ajulan."

KORAN, chap. 17.

"Man prayeth for evil as if he were praying for good ; for man is hasty."

(RODWELL).

"Wa yasalunaka ani 'ljibali, faqul yansifuha rabbi nasfan fayad-haruha qa'an safsafan, la tara fiha 'iwajan wa la 'amtan, yaumaid-hin yattabi'una 'dda'i.la iwaja lahu wa khasha'ati l'paswatu lirrah-mani fala tasma'u illa hamsan."

KORAN, chap. 20.

"And they will ask thee of the mountains : Say then 'scattering my Lord will scatter them in dust ; and He will leave them a level plain ; thou wilt see in them no hollows or jutting hills. On that day shall men follow the Summoner,—he marcheth straight on ; and low shall be their voices before the Merciful ; nor shalt thou hear aught but the light footfall.'"

(RODWELL).

"Wa yauma yuhsharu 'a'daa'u 'llahi ila 'nnari fahum yuzaun, hatta idha ma jauha shahida alaihim sam'uhum wa 'absaruhum wa jalduhum bima kanu ya'malun wa qalu li juludihim lima sha-hidhumm alaina, qalu antaqana 'llahu 'lladhi 'antaqa kulla shaian."

KORAN, chap. 41.

"And one day the enemies of God shall be gathered unto the fire urged on in bands ; until when they reach it, their ears and their eyes and their skins shall bear witness against them of their deeds : And they shall say to their skins, 'Why have ye borne witness against us ?' They answer, 'God who giveth a voice to all things giveth us a voice.'"

(RODWELL).

"Wayusabbihu 'rr'adu bihamdihi wa 'lmalaikatu min khaifatihi wa yursilu 'ssawaiqa fa yusibu biha man yashau wa hum yujadi-luna fi 'llahi."

KORAN, chap. 13.

"And the thunder uttereth His praise and the angels also for awe of Him ; and He sendeth His bolts and smiteth with them whom He will, while they are wrangling about God."

(RODWELL).

"Wujud-i-tu shahr ast pur nik wa bad,  
Tu sultan, wa dastur-i-dana, khirad."

BOSTAN OF S'ADI, chap. 7.

"Thy body is a city full of good and bad,  
Thou art sultan ; and wisdom is the prime minister."

(CLARKE).

" Ya Aba Huraira ! zurni ghiban, tazdad hubban."

SAYING OF MUHAMMAD.

" O Aba Huraira ! Visit me every second day and thou wilt increase our friendship " (*i.e.*, not every day).

" Ya Ali az jumla-e-ta'at rah  
 Bar guzin tu saya'e-khass Allah ;  
 Tu birau dar saya-e-aqil guriz.  
 Ta rihi z'an dushman pinhan sitiz ;  
 Az hama ta'at inat bihtar ast  
 Sabaq yabi bar har an sabiq ki hast."

JALALUDDIN RUMI.

" O Ali ! out of all forms of religious service  
 Choose thou the shadow of that dear friend of God !  
 Do thou seek refuge in the shadow of the wise man  
 That thou mayest escape thy fierce secret foes,  
 Of all forms of service this is fittest for thee  
 Thou shalt surpass all who were before thee." WHINFIELD.

" Ya ayyuha 'lladhina amanu 'sbiru wa sabiru wa rabitu wa 'ttaqu  
 'llaha laallakum tufihun." KORAN, chap. 3.

" O ye who believe ! suffer patiently and excel in patience, and be firm and fear God. Happily it shall be well with you." (RODWELL).

" Ya ayyuha 'lladhina amanu 'jtanibu kathiran mina 'dhdhanni,  
 'inna ba'dha 'dhdhanni 'ithmun wa la tajassasu wa la yaughtab  
 ba'dhukum ba'dhan, ayuhibbu 'ahadukum 'an yakula lahma 'akhihi  
 maitan, fakarihtumu." KORAN (chap. 49).

" O believers, avoid frequent suspicions, for some suspicions are a crime ; and pry not ; neither let one of you traduce another in his absence. Would any one of you like to eat the flesh of his dead brother ? Surely ye would loathe it." (RODWELL).

" Ya ayyuha 'imuzmir haman, la tahamm  
 Innaka in tuqdira laka 'lhama, taham."

ABU'L ALA.

" Oh thou whose heart is full of care, fear not ; if fever be ordained for thee, thou shalt take it." D. S. MARGOLIOUTH.

" Ya bani Adama qad 'anzalna 'alaikum libasan yuwari sawatikum  
 warishan wa libasu 'ttaqwa dhalika khairun dhalika min ayati  
 'llahi la'allahum yadhdhakkarun." KORAN, chap. 7.

" O children of Adam ! now have we sent down to you raiment to hide your nakedness, and splendid garments ; but the raiment of piety—this is best. This is one of the signs of God : haply man will be monished."

(RODWELL).

"Ya bani 'Isra'ila 'dhkuru ni'amitia 'llati 'an'amtu alaikum wa'inni fadhaltukum 'ala'l'alamin."

KORAN, chap. 2.

"O children of Israel, remember My favour wherewith I showed favour upon you ; and that to you above all creatures have I been bounteous."

(RODWELL).

"Ya bint! la tafrihi bithubi arsuka, ya ma warahu mina 'shshaqa."

ARABIC PROVERB.

"Girl ! don't exult in thy wedding dress. Ah ! how much trouble is behind it."

(BURTON).

"Ya bunayya 'aqimi 'ssalata wa'amur bi'lma'rufi wa'nahu 'ani 'lmunkari wa'sbir 'ala ma'asabaka 'inna dhalika 'adhmi'l'umuri."

KORAN, chap. 31.

"O my son ! observe prayer and enjoin the right and forbid the wrong, and be patient under whatever shall betide thee, for this is a bounden duty."

(RODWELL).

"Ya bunayya innaka mas'ulan yauma 'lqiyamati madha iktasabta la yuqalu biman 'intasabta."

GULISTAN, chap. 7.

"O my son ! thou wilt be asked in the day of resurrection,

'What hast thou acquired ?' not 'from whom hast thou sprung ?'"

EASTWICK.

"Yad bad an ki chu chashmat ba'itabam mi-kusht

Mu'ajiz Isawiyat dar lab-i-shakkar kha bud.

Yad bad an ki sabuhe zada dar majlis-i-uns

Juz man wa yar nabudim, wa Khuda ba ma bud."

HAFIZ

"Be memory of that time when we with reproach thine eye slew  
When in thy lip sugar-devouring the miracle of Jesus life-giving was ;  
Be memory of that time when in the assembly of companionship we  
drained the morning cup ;  
We were not, save I and the friend and with us God."

(CLARKE).

"Ya durr ba har du dast kunad khwaja dar kinar,

Ya mauj ruzi afgandash murda bar kinar."

GULISTAN, chap. 1.

"Or with both hands the merchant shall one day embrace the gold,  
Or by the waves his lifeless form shall on the strand be rolled."

(EASTWICK).

"Ya 'ibadia 'lladhina 'asrafu 'ala 'anfusihim la taqnatu min  
rahmati 'llahi 'inna 'llaha yaghfiru 'dhdhunuba jami'an."

KORAN, chap. 39.

" O my servants who have been extravagant against their own souls ! be not in despair of the mercy of God : verily God forgives sins, all of them." (PALMER).

" Yak chand bakudaki b'ustad shudim,  
Yak chand b'ustadi khud shad shudim,  
Payan-i-sukhan shinau ki mara chi rasid  
Az khak bar amadim wa bar bad shudim."

OMAR KHAYYAM.

" I studied with the masters long ago,  
And then myself taught pupils what I know ;  
Hear now the sum and upshot of it all,  
‘ We come from earth and to the winds we go.’ ”

WHINFIELD.

" Yak dasta gul dimagh parwar  
Az khirman sad giyah khushtar."

SHAHİ.

" One bunch of roses with their ravishing odour is worth more than a garden filled with a hundred common shrubs and grasses."

(OUSELEY).

" Yak dast bamusahafem wa yak dast bajam,  
Gah nizd-i-halalam, wa gahe nizd-i-haram,  
Mayem darin gambad-i-firuza rukham  
Na kafir-i-mutlaq, na musulman-i-tamam."

OMAR KHAYYAM.

" One hand with Koran, one with wine-cup dight  
I have incline to wrong, and half to right ;  
This crystal azure dome beholds in me  
A sorry Moslem, yet not heathen quite." (WHINFIELD).

Yake Allah me gufti shabe,  
Taki shirin gardad az zikarash labe ;  
Guft Shaitanash ‘khamush, ey sakht ru,  
Chand gui akhir ey bisyar-gu,  
Mi n’ayad yak jawab az pish-i-takht  
Chand “Allah” mi zani ba rue sakht.  
U shikasta dil shud wa binihad sar  
Did dar khwab u Khizr ra dar hazar.  
Guft ‘Hin az zikr chun wa manda’i  
Chun pashimani azan k’ash khanda’i  
Guft “Labeikum” na miayad jawab,  
Za an hamitarsam ki basham radd bab.  
Guft Khizrash ki khuda guft ‘In ba man  
Ki birau ba u bigu “ey mumtahan!  
Guft in ‘Allah’ tu labeik-i-ma’st,  
In niyaz wa suz dardat paiyik-i-mast,  
Hiliha wa chara wa juiha-i-tu  
Jazb-i-ma bud wa kushad an pa-i-tu,  
Tars wa ‘ishq-i-tu kamand lutf m’ast  
Zir har ‘Ya Rabb’-i-tu ‘Labeiki hast.’ ”

JALALUDDIN RUMI.

“ That person one night was crying ‘ O Allah !’  
 That his mouth might be sweetened thereby,  
 And Satan said to him ‘ Be quiet, O austere one !  
 How long wilt thou babble O man of many words ?  
 No answer comes to thee from nigh the throne,  
 How long wilt thou cry “ Allah ! ” with harsh face ? ”  
 That person was sad at heart and hung his head  
 And then beheld Khizr present before him in a vision  
 Who said to him ‘ Ah ! thou hast ceased to call upon God,  
 Wherefore repentest thou of calling upon Him ? ’  
 The man said ‘ The answer “ Here am I ” came not,  
 Wherefore I fear that I am repulsed from the door.’  
 Khizr replied to him ‘ God has given me this command  
 Go to him and say “ O much tried one !  
 That calling ‘ Allah ’ of thine *was* my ‘ Here am I ; ’  
 And that pain and longing and ardour of thine was my messenger ;  
 Thy struggles and strivings for assistance  
 Were My attractions and originated thy prayer.  
 Thy fear and thy love are the covert of My mercy,  
 Each ‘ O Lord ! ’ of thine contains many ‘ Here am I’s.’ ”

WHINFIELD.

“ Yake bacha’e gurg mi parwardid,  
 Chu parwarda shud khwajara bar darid.”

GULISTAN, chap. 3.

“ A wolf’s whelp had been fostered till one day  
 Grown strong, it tore its master’s life away.”

“ Yake dar baharan biyafshanad jau  
 Chi gandum sitanad biwaqt-i-dirau ? ”

BOSTAN OF S’ADI, chap. 9.

“ A certain one scatters barley in the spring,  
 How may he take wheat at reaping time ? ” (CLARKE).

“ Yake halqa’e k’aba darad bidast,  
 Yake dar kharabat uftada ast ;  
 Gar in bikhand ki nugzardash ?  
 War anra birand ki baz aradash ? ”

BOSTAN OF S’ADI.

“ This one has in his hand the door-ring of the K’aba  
 That one is fallen intoxicated in the tavern,  
 If God calls this one,—who may not permit him ?  
 And if He drives away that one,—who may bring him back ? ”

(CLARKE).

“ Yake juyam, yake danam, yake binam, yake khwanam,  
 Huwa ’lawwal, huwa ’lakhir, huwa ’Izahir, huwa ’Ibatin.”

DIWAN-I-SHAMS-I-TABRIZ.

“ One I seek, one I know, one I see, one I call.  
 He is the first, He is the last, He is the outward, He is the inward.”

(NICHOLSON).

“Yake miguft ‘khush budi jahan  
 Gar na budi bak marg andar miyan’;  
 An digar guft ‘ar na budi marg hich,  
 Ki na arzidi jahan pich pich  
 Kharmane budi bar dasht afrashta,  
 Muhamal wa nakufta bugzashta.””

JALALUDDIN RUMI.

“One said ‘The world would be a pleasant place,  
 If death never set foot within it’;  
 Another answered ‘If there were no death,  
 The complicated world would not be worth a jot.  
 It would be a crop raised in the desert  
 Left neglected and never threshed out.’”” (WHINFIELD).

“Yake pasban wa yake padshah,  
 Yake dadkhwah wa yake tajkhwah,  
 Yake kamran wa yake mustamand,  
 Yake shadman wa yake dardmand,  
 Yake tajdar wa yake bajdar  
 Yake sarfaraz wa yake khaksar,  
 Yake namurad wa yake kamkar,  
 Yake bi nau wa yake maldar.””

PANDNAMA OF S'ADI.

“One is a watchman, another a king,  
 One imploring justice, another coveting a crown ;  
 One gratified and another wishing,  
 One merry and another sad,  
 One wearing a crown and another paying tribute,  
 One elevated and another humble,  
 One disappointed and another blessed,  
 One poor and another rich.”” (GLADWIN).

“Yake pursid az an gum karda farzand,  
 Ki ‘ey pak gauhar, pir-i-khiradmand,  
 Za misarash bui pairahan shunidi,  
 Chara dar chah-i-kan'anash na didi ?  
 Baguft, ‘ahwal-i-ma barq-i-jahan ast,  
 Dame paida, wa digar dam nihan ast.””

GULISTAN, chap. 2.

“To that bereaved father \* one once said  
 ‘Aged sire, on whose bright soul truth’s light is shed  
 From Egypt his † coat’s scent thy nostrils knew  
 In Canaan’s pit why was he hid from view ?’  
 ‘My state’ he said ‘is like heaven’s flashing light,  
 One moment shown, the next concealed in night.’””

EASTWICK.

\* Jacob.

† Joseph’s.

“Yake qatra baran za abare chakid,  
 Khijal shud chud panha'e darya badid,  
 Ki 'jae ki daryast, man kistam?  
 Gar u hast haqq'a ki man nistam.'  
 Chu khudra bachashm-i-hiqarat badid,  
 Sadaf dar kinarash bi jan parwardid.”

BOSTAN OF S'ADI, chap. 4.

“A rain-drop dropped from a cloud  
 It became ashamed when it beheld the amplitude of ocean.  
 Saying ‘Where the ocean is, what am I?  
 If it be by God! then I am not.’  
 When it regarded itself with an eye of contempt  
 A shell cherished it with fervour in its bosom.”

(CLARKE).

“Yakera bizindan darash dustan  
 Kuja manadash 'aish dar bustan.”

BOSTAN OF S'ADI.

“How can he whose friends are in a dungeon, any longer find enjoyment in his garden?”

(FALCONER).

“Yakera ki pindar dar sar buwad  
 Mapin dar hargiz ki haqq bishanawad.”

BOSTAN OF S'ADI, chap. 4.

“One in whose head is conceit  
 Think not that he will ever listen to truth.”

(CLARKE).

“Yakera zishtkhue dad dushnam  
 Tahammul kard wa guft 'ey nik farjam,  
 Badtar zanam ki khwahi guftan ani,  
 Ki danam 'aib-i-man chun man na dani.”

GULISTAN, chap. 1.

“An ill-bred fellow once a man reviled  
 Who patient bore it, and replied ‘Good friend,  
 Worse am I than by thee I could be styled  
 And better know how often I offend.’”

(EASTWICK).

“Yake tukhm bar khak az an mi nihad  
 Ki ruz-i-farumandagi bar dihad.”

BOSTAN OF S'ADI chap. 2.

“He places a seed in the dust for the reason  
 That it may in the day of distress, give fruit.”

(CLARKE).

“Yakfiaka ma balaghuka 'lmahall; in 'ajaza dhilun ani shakhsika  
 fa la yajazana 'ani adhuin minka.”

ABU'L ALA.

“Be satisfied with what brings you to your destination ; if there is not shade enough for your whole body, there is sure to be enough for one of your members.”

D. S. MARGOLIOUTH.

“Yak gul bi-khar dar in bagh nist,  
 Lala'e u bi asar-i-dagh nist,  
 Tigh zanad bar tu wa gui khur ast  
 Zard kunad ruiyat wa gui zar ast.”

ANWAR-I-SUREILI.

" Ne'er in that garden blooms a thornless rose,  
 Nor spotless tulips there their charms unfold ;  
 And yet thou seest sunbeams in its blows,  
 It gilds thy visage and thou callst it gold." (EASTWICK)

" Yak jara 'mai za mulk-i-Kaus bihast  
 Wa za takht-i-Kobad wa mulkat-i-Taus bihast  
 Har nala ki ashiqe bar arad ba sahar  
 Az na'ra'e zahidan-i-salus bihast."

OMAR KHAYYAM.

" One draught of wine outweighs the realm of Tus,  
 Throne of Kobad and crown of Kai Kaius,  
 Sweeter are sighs that lovers heave at morn  
 Than all the groanings zealot throats produce."

WHINFIELD.

" Yak jau az khirmani natawanad bardasht,  
 Har ki dar kui fana dar rah-i-haqq dana nakisht." HAFIZ ODE, 61.

" Not one grain of the sheaves of life is stored by those who trod  
 This pathway of mortality and sowed no seed for God."

BICKNELL.

" Yak jau gham-i-ayyam na darim khushim,  
 Gar chasht buwad sham, na darim khushim,  
 Chun pukhta ba ma na mi-rasad az matbakh,  
 Az kas tam'a-i-kham nadarim khushim."

OMAR KHAYYAM.

" These worldly cares I rate not at one grain,  
 So I eat once a day, I don't complain ;  
 And since earth's kitchen yields no solid food  
 I pester no man with petitions vain."

WHINFIELD.

" Yak jazb-i-haqq bih za sad kushish ast." DIWAN-I-SHAMS-I-TABRIZ.

" One impulse from God is better than a hundred efforts." (NICHOLSON).

" Yak lahza ghafli gashtam wa sad sala raham dur shud."

THE DABISTAN.

" During one moment I was heedless and he was removed from me a  
 journey of a hundred years." (SHEA).

" Yak nan ba du ruz agar shawad hasil-i-mard,  
 Wa'z kuza'e shikasta'e dam-i-abi sard ;  
 Makhdum-i-kam az khudi chira bayad bud  
 Ya khidmat-i-chun khud'i chira bayad kard ? "

OMAR KHAYYAM.

" Sooner with half a loaf contended be  
 And water from a broken crock, like me,  
 Than lord it over your inferiors,  
 Or to your equals bow the vassal knee."

WHINFIELD.

“Yak ruz falak kar mara saz na dad,  
 Hargiz sue man dame khush awaz na dad,  
 Yak ruz dame za shadmani na zadam,  
 K'anruz badast-i-sad ghamam baz na dad.”

OMAR KHAYYAM.

“For me heaven's sphere no music ever made,  
 Nor yet with soothing voice my fears allayed,  
 If e'er I gained a breathing space of joy  
 Into woe's grip I was at once betrayed.”

WHINFIELD.

“Yak ruz za band-i-'alam azad na yam,  
 Yak dam zadan az wujud-i-khud shad na yam,  
 Shagirdi-i-ruzgar kardam bisyar  
 Dar daur-i-jahan hanuz ustad na yam.”

OMAR KHAYYAM.

“Never from worldly toils have I been free,  
 Never for one short moment glad to be ;  
 I served a long apprenticeship to fate,  
 But yet of fortune gained no mastery.”

WHINFIELD.

“Yak zamane suhbate ba auliya  
 Bihtar az sad sala ta'at bi riya ;  
 Gar tu sang-i-khara wa marmar shawi,  
 Chun ba sahib dil rasi, gauhar shawi.”

JALALUDDIN RUMI.

“Society with saints no doubt's of great avail  
 To piety it leads ; ‘God's fear shall never fail.’  
 Thou wast a very rock, a worthless pebble-stone,  
 By saints' communion fined, a pearl of price thou'st shone.”

(REDSHOUSE).

“Ya lahfa nafsi 'ala 'shhababi wa lam afqid bihi idh faqadtuhu  
 'amama  
 Idh 'asbahtu 'rraita wa'lmaruta 'ila 'adna tajari w'anfudhu  
 'llimama  
 La taghbiti 'lmar'a 'an uqala lahu 'amsa fulanan lisinnihi hakama  
 'In sarrahu tulu 'umrihi falaqad 'adha 'ala 'lwajhi tulu ma salima.”

AMRIBN KAMIAH.

“Alas my soul ! for youth that's gone  
 No light thing lost I when he fled !  
 What time I trailed my skirts in pride,  
 And shook my locks at the tavern's door.  
 Nay, envy not a man that men  
 Say ‘Age has made him ripe and wise.’  
 Though thou love life and live long safe  
 Long living leaves its print on thee.”

C. J. LYALL.

“ Ya laita qabla maniyati  
 Yauman ‘afuzu bimuniyati,  
 Nahrin talatama rukbati  
 Fa‘adhallu ‘amla‘un qirbati.”

GULISTAN, chap. 3.

“ O would that before my death, I might one day obtain my wish. A river dashing its waves against my knee ! Then would I not cease to fill my leather water-bag.”

(PLATTS).

“ Ya mala‘ikiti, laqad isthaiytu min ‘abdi wa laisa lahu ghairi faqad ghafartu lahu.”

GULISTAN (Preface).

“ O my angels, verily I am ashamed by reason of my servant and he hath no God but myself ; therefore of a surety I pardon him.”

(EASTWICK).

“ Ya qillatu‘zzad wa wahshata ‘ttariq !”

ALI.

“ Oh ! the scantiness of the provision and the terrors of the road !”

“ Yaquluna ‘inna jamala ’lfata wa zinatahu ‘adabun rasikhu,  
 Wa ma‘in yazinu siwa ‘lmukthirina wa ma taudu sudadihi shamikhu,  
 Fa‘amma ‘lfaqiru fakhairun lahu mina‘l‘adabi ‘lqursu wa‘lka-mikhu,  
 Wa ‘ayya jamalin lahu ‘an yuqala ‘adibun yu‘allimu au nasikhu ?”

MAQAMAT OF HARIRI, chap. 44.

“ They say that a man’s chief adornment and pride, and his beauty is learning, deep-rooted sound,  
 Alas, it adorns but the wealthy and him, whose summit of lordship is rising aloft,  
 But as for the poor man, I reckon for him far better than learning a loaf and a stew ;  
 What beauty bestows it on him if they say ‘ A scholar, a school drudge, or may be a clerk ?’ ”

STEINGASS.

“ Yaqut ra muqabil khar muhra mi-nihand  
 Sang-i-sujah ba nirkh zar surkh mi-kharand.”

AKHLAQ-I-JALALI.

“ Men will risk a jewel like the merest toy  
 And buy for stirring gold some base alloy.”

(THOMPSON).

“ Ya Rabb, ba dil-i-asir-i-man rahmat kun,  
 Bar sina-e-gham-pazir-i-man rahmat kun,  
 Bar pa-e-kharabat rau-i-man bakhsha,  
 Bar dast piyala gir-i-man rahmat kun.”

OMAR KHAYYAM.

“ Pity O Lord, this prisoned heart I pray,  
 Pity this bosom stricken with dismay,  
 Pardon these hands that ever grasp the cup,  
 These feet that to the tavern ever stray.”

(WHINFIELD).

“ Ya Rabb, za qabul-i-warazdam baz rihan,  
 Mashghul khudat kun za khudam baz rihan,  
 Ta hushyaram za nik wa bad midanam  
 Mastam kun wa az nik wa badam baz rihan.”

OMAR KHAYYAM.

“ From self-reliance, Lord, deliver me,  
 Sever from self and occupy with Thee,  
 When sober, I am bondman to the world,  
 Make me beside myself and set me free.”

(WHINFIELD).

“ Yar chun raft an bakhubi az hama ‘alam fazun,  
 Dar faraqash az hama ‘alam fazun khwaham grist,  
 Rizad aknun khun dil as guna zardam bakhak  
 Chun rawam dar khak ham z’in guna khun khwaham grist.”

JAMI, BIHARISTAN, chap. 5.

“ As that friend of mine departed who is better than the whole world,  
 I shall bemoan his loss more than the whole world,  
 My heart now sheds tears of blood from my pale cheek to the ground,  
 When I depart under ground, I still shall weep in this manner.”

(REHATSEK).

“ Yar-i-kuhan ba hich ru ma dih az dast  
 Bahr harifan nau ki nik nabashad.”

ANWAR-I-SUHEILI.

“ Do not an old and well tried friend forego,  
 For new allies, for this may end in woe.” EASTWICK.

“ Yar-i-na paedar dust ma dar,  
 Dusti ra na shayad in ghaddar.”

GULISTAN (Preface).

“ Hold not as friend this comrade light (*i.e.*, the world)  
 With one so false no friendship plight.” EASTWICK.

“ Yas’alunaka ‘ani ’lruhi quli ’rruhu min ’amri rabbi wa ma  
 ’utitum mina ’lilmī ’illa qalila.”

KORAN, chap. 17.

“ They will ask thee of the spirit. Say ‘The spirit comes at the bidding  
 of my Lord, and ye are given but a little knowledge thereof.’”

(PALMER).

“ Yas’alunaka ‘ani ’ssa’ati ’ayyana mursaha qul ‘innama ’ilmuha  
 ’inda rabbi la yujalliha liwaqtihā ’illa huwa thaqulat fl’ ssamawati  
 wa’lardhi la t’atikum ’illa baghtatan.”

KORAN, chap. 7.

“ They will ask you about the hour, for what time it is fixed. Say ‘The  
 knowledge thereof is only with my Lord; none shall manifest it at its  
 time but He; it is heavy in the heavens and the earth; it will not come to  
 you save on a sudden.’”

(PALMER).

“ Yas’aluhu man fl’ ssamawati wa’lardhi, kulla yaumin huwa fi  
 shan.”

KORAN, chap. 55.

“ To Him maketh suit all that is in the heaven and the earth. Every  
 day doth some new work employ Him.”

(RODWELL).

“Yatime ki na karda Kur'an durust  
 Kutub khana'e chand millat bishust;  
 Chu azamash bar angikht shamshir-i-bim  
 Ba muajiza mujan-i-qamr zad du nim.”

BOSTAN OF S'ADI.

“The orphan (Muhammad) who, the Kuran uncompleted,  
 Washed the library of (effaced) so many religions  
 When anger drew forth his sword of terror  
 Struck by a miracle the waist of the moon in two halves.”

(CLARKE).

“Yauma'idhin yasduru 'nnasu 'ashtatan liyurau 'amalahum  
 faman ya'mal mithqala dharratin khairan yarahu, waman ya'mal  
 mithqala dharratin sharran yarahu.”

KORAN, chap. 99.

“On that day shall men come forward in throngs to behold their works,  
 and whosoever shall have wrought an atom's weight of good shall behold  
 it, and whosoever shall have wrought an atom's weight of evil shall  
 behold it.”

(RODWELL).

“Yauma 'inda rabbika ka'alfi sanatin mimma ta'uddun.”

KORAN, chap. 22.

“A day with thy Lord is as a thousand years, as ye reckon them.”

(RODWELL).

“Yauma 'lkhamisi laqad faraqtu ahababi,  
 Wa ghassaluni 'ala lauhin mina 'lbabi,  
 Wa harra duni thiyan kuntu labisaha  
 Wa 'lbasuni thiyan ghaira 'athwabi.  
 Wa hammaluni 'ala 'anaqi arba'atin  
 Ila 'imusalla wa ba'dhu nnasi salsa bi.  
 Wa shayyauni ila darin muqnazaratin  
 Yafna 'zzamanu wa la yuftah laha babi.”

ALIF LAILA WA LAILA.

“On the fifth day I parted from those I loved,  
 And they washed me on a plank from out the door,  
 They stripped me of the clothes I erst was dressed in,  
 And clad me in raiment that was other than mine own.  
 And they bore me away on four men's necks,  
 To a place of prayer and some of the people prayed for me,  
 And they accompanied to a dwelling house arched in,  
 Let all mankind perish yet will my door not open.”

TORRENS.

“Yauma naqulu lijahannama hali 'mtal'ati wa taqulu hal min  
 mazid.”

KORAN, chap. 50.

“On that day will we cry to hell 'Art thou full?' And it shall say  
 'Are there more?'"

(RODWELL).

“Yauma tabayadhdu wujuhun wa taswaddu wujuhun fa'amma  
 lladhina 'swaddat wujuhuhum 'akfartum b'ada 'imanikum fad-  
 huku 'l'adhaba bima kuntum takfurun.”

KORAN, chap. 3.

" On the day when faces shall turn white and faces shall turn black ! And as to those whose faces shall have turned black. . . . ' What ! after your belief have ye become infidels. Taste then the chastisement for that ye have been unbelievers.' "

(RODWELL).

" Yauma tajidu kullu nafsin ma 'amilat min khairin muhdharan wa ma 'amilat min su'an tawaddu lau 'anna bainaha wa bainahu 'amadan ba'idan."

KORAN, chap. 3.

" On that day shall every soul find present to it, whatever it hath wrought of good ; and as to what it hath wrought of evil it will wish that wide were the space between itself and it."

(RODWELL).

" Yauma takunu 'ssamau ka'lmuhi, watakunu 'ljibalu ka'l'ihni, wa la yasalu hamimun hamiman yubassarunahum."

KORAN, chap. 70.

" The day when the heaven shall become as molten brass ; and the mountains shall become like flocks of wool, and friend shall not question of friend, though they look at each other."

(RODWELL).

" Yauma tara 'Imuminina wa 'Imuminati yas'a nuruhum baina 'aydihim wabi 'aymanihim bushrakumu 'lyauma jannatun tajri min tahtiha 'l'anharu."

KORAN, chap. 57.

" One day thou shalt see the believers, men and women, with their light running before them, and on their right hand. The angels shall say to them ' Good tidings for you this day of gardens beneath whose shades the rivers flow.' "

(RODWELL).

" Yauma taraunaha tadhhalu kullu murdhi'atin 'amma 'ardha'at wa tadha'u kullu dhati hamlah wa tara 'nnasa sukara wa ma hum bisukara wa lakinna 'adhaba 'llahi shadid."

KORAN, chap. 22.

" On the day when ye shall behold it (the last judgment), every sucking woman shall forsake her sucking babe ; and every woman that hath a burden in her womb shall cast her burden ; and thou shalt see men drunken, yet are they not drunken : but it is the mighty chastisement of God."

(RODWELL).

Yauma yajma'ukum liyaumi 'ljam'a dhalika yaumu 'ttagabuni wa man yumin bi 'llahi wa y'amal salihan yukaffir 'anhu sayyatihi wa yudkhilhu jannatin tajri min tahtiha 'lanharu khalidina fiha 'abadan dhalika 'lfaudhu 'ladhim.

KORAN, chap. 64.

" The day when He shall gather you together for the day of the assembly will be the day of mutual deceit, and whoso believeth in God and does what is right, his deeds of evil will He cancel and He will bring him into the gardens beneath whose shades the rivers flow, to abide therein for evermore. This will be the great bliss."

(RODWELL).

" Yauma yandhuru 'lmaru ma qaddamat yadahu wa yaqulu 'lkafiru ya laitani kuntu turaba."

KORAN, chap. 78.

"The day on which a man shall see the deeds which his hands have sent before him; and when the unbeliever shall say 'Oh! would I were dust!'" (RODWELL).

"Yauma yaqulu 'lmunafiquna wa 'lmunafiqatu lilladhina amanu 'ndhuruna naqtabis min nurikum qila 'rji'u wara'akum fa'ltamisu nuran fadhiriba bainahum bisurin lahu babun batinahu fihi'lrahmatu wa dhahiruhu min qibalihî l'adhab." KORAN, chap. 57.

"On that day the hypocrites both men and women shall say to those who believe, 'Tarry for us that we may kindle our light at yours.' It shall be said 'Return ye back, and seek light for yourselves.' But between them shall be set a wall with a gateway, wi'hin which shall be the Mercy, and in front, without it, the Torment." (RODWELL).

"Yawadda bi' jadha 'lanfi lau an dhaharaha  
Mina 'nnasi a'ra mina sarat adim."

(ANON).

"He would give his nose if only the earth's surface were as clear of men as tanned leather is of hair." D. S. MARGOLIOUTH.

"Ya wafa khud na nabud dar 'alam,  
Ya magar kas dar in zamana na kard.  
Kas niamukht ilm-i-tir az man  
Ki mara 'aqibat nishana na kard."

GULISTAN, chap. 1

"On earth there is no gratitude, I trow,  
Or none perhaps to use it now pretend.  
None learn of me the science of the bow  
Who make me not their target in the end."

(EASTWICK).

"Ya waiha man 'andharahu shaibuhu  
Wa huwa 'ala ghayy 'ssiba munkamish,  
Yagshu 'ila nari 'lhawa b'ada ma  
'Asbaha min dh'ufi 'lghuwa yart'aish,  
Wa yamti llahwa wa yatadduhu  
'Auta ma yaftarishu 'Imuftarish."

MAQAMAT OF HARIRI (chap. 41).

"Woe to the man, who, warned by his hoariness, still blindly rushes along on youth's folly bent,  
And glances back on pleasure's fire when all his limbs already from weakness shake,  
Who rides the steed of wantonness which he deems a softer couch than chamberlains ever spread."

STEINGASS.

"Ya waridan sura 'aishin kulluhu kadarun,  
'Anfaqta safwaka fi 'ayyamika 'lauwwali;  
Fima 'qtahamuka lujjâ 'lbahri tarkabuhu,  
Wa' anta yakflka minhu massatu 'Iwashali."

AL TUGHRAI.

“ But why exhaust life's vapid bowl  
 And suck the dregs with sorrow foul,  
 When long ere this my youth has drained  
 Whatever zest the cup contained ?  
 Why should we mount upon the wave  
 And ocean's yawning horrors brave  
 When we may swallow from the flask  
 Whate'er the wants of mortals ask.”

J. D. CARLYLE.

“ Ya zar ba har du dast kunad khwaja dar kinar,  
 Ya mauj ruze afghandash murda bar kinar.

GULISTAN, chap. 1.

“ Or with both hands the merchant shall one day embrace the gold,  
 Or by the waves his lifeless form shall on the strand be rolled.”

(EASTWICK).

“ Yudhannu bi 'dhdhanini wa yunafisu fi 'ththamini.”

MAQAMAT OF HARIRI, chap. 4.

“ Only he who clings should be clung to ; only he who is valuable  
 should be prized.”

(CHENERY).

“ Yu'jibuka 'ttakathuru bima ladeika wa la tadhkuru ma baina  
 yadeika wa la tubali 'alaka 'am aleika, 'atadhunnu 'an satutruku  
 'sudan wa 'an la tuhasibu ghadan am tahnis 'anna 'lmauta yaq-  
 balu 'rrusha au yumaiyyizu baina 'lasadi wa 'rrasha.”

MAQAMAT OF HARIRI, chap. 21.

“ It pleases thee to increase what belongs to thee but thou rememberest  
 not what is before thee ; thou carest not whether the account shall be in  
 thy favour or against thee ! Dost thou think thou shalt be left at large, or  
 that thou shalt not be reckoned with to-morrow ? Or dost thou count that  
 Death will take bribes ; that he will distinguish between the lion and the  
 fawn ? ”

CHENERY.

“ Yuriduna 'an yutfiu nura 'llahi bi'awfahihim wa yaba 'llahu 'illa  
 'an yutimma nurahu wa lau kariha 'lkafirun.”

KORAN, chap. 9.

“ Fain would they put out God's light with their mouths ; but God only  
 desireth to perfect his light, albeit the infideles abhor it.”

(RODWELL).

“ Yusdi wa yulhimu fl 'lmadhalimi walighan  
 Fi wirdiha tauran wa tauran muwaligha  
 Ma'in yubala hina yattabi'u 'lhawa  
 Fiha 'a'aslaha dinahu 'am 'autagha  
 Ya wayhahu lau kana yuqinu annahu  
 Ma halatun 'illa tahulu lama tagha.”

MAQAMAT OF HARIRI, chap. 21.

“ He weaves warp and woof in tyrannies ; now lapping at their well, now  
 bidding others to lap,  
 Nor cares he when he is following his desires in them whether he main-  
 tains his religion or destroys it.

Oh woe to him, if he knew well that there is no state but changes,  
 surely he would not transgress.”

CHENERY.

“ Yusuf-i-gum gashta baz ayad bakan‘aan gham makhur,  
 Gulba‘e ihzan shawad ruze gulistan, gham makhur,  
 Ey dil-i-ghamidida, halat bih shawad, dil bad makun,  
 Wa in sar-i-shurida baz ayad ba saman, gham makhur,  
 Gar bahar-i-‘umr baz ba takht-i-chaman,  
 Chatri gul bar sar kashi, ey murgh-i-shabkhwan, gam makhur.  
 Han ma shau na-ummid chun waqif na‘i az sirr-i-ghaib  
 Bashad andar parda baziha pinhan, gham makhur.”

HAFIZ ODE 284.

“ Lost Joseph shall return to Kanaan’s land—despair not,  
 Affliction’s cell of gloom with flowers shall bloom—despair not,  
 Sad heart, thy state shall mend ; repel despondency,  
 Thy head confused with pain shall sense regain—despair not,  
 When life’s fresh spring returns upon the dais mead  
 O night bird o’er thy head the rose shall spread—despair not,  
 Hope on, though things unseen may baffle thy research,  
 Mysterious sports we hail behind the veil—despair not.”

(BICKNELL).

“ Za bad asl niki ma darid ummid  
 Ki zangi na gardad ba shustan sufld.”

ANWAR-I-SUHEILI.

“ Hope not that evil natures good will show,  
 For rust, through washing, white will never grow.”

EASTWICK.

“ Za bagh-i-‘ishq talab kun ‘aqida‘e shirin  
 Ki tab‘a sirkha farushast wa ghwara afshari.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Seek sweet syrup in the garden of love,  
 For nature is a seller of vinegar and a crusher of unripened grapes.”  
 (NICHOLSON).

“ Zaban amad az bahr shukr wa sipas  
 Bighibat nagardanadash haqq shinash.”

BOSTAN OF S‘ADI, chap. 8.

“ The tongue came (from God) for thanks and praise,  
 The grateful one moves it not in slander.”

(CLARKE).

“ Zaban burida ba kunji nishast summ wa bukum  
 Bih az kase ki zabanash na bashad andar hukin.”

GULISTAN, Preface.

“ Better who sits in nooks deaf, speechless, idle,  
 Than he who knows not his own tongue to bridle.”

(EASTWICK).

“ Zada az andishha‘e khub-i-tu wildan wa hur  
 Zada az andishha‘e zisht-i-tu div-i-kalan ;  
 Sirr wa andisha munhadis bin shuda qasr wa sara  
 Sirr-i-taqdir-i-azlra bin shuda chandin jahan.”

DIWAN-I-SHAMS-I-TABRIZ.

“ From thy good thoughts are born the boys of Paradise and the houris,  
 From thy evil thoughts is born the great demon (Iblis),  
 See how the secret thought of the geometrician has become a castle or a  
 palace,  
 See how the hidden Providence without beginning has become this  
 mighty universe.” (NICHOLSON).

“ Zadam tisha yak ruz bar tall-i-khak  
 Ba gush amadam nala'e dardnak  
 Ki 'zinhār agar mardi, ahīstātar,  
 Ki chashm wa bina, gush wa rue ast war sar.” BOSTAN OF S'ADI.

“ I one day struck a mattock against a hillock of earth ; a plaintive  
 expostulation broke moaning on my ear : ‘ Beware, if thou art mortal ;  
 more gently ! for this is an eye, an ear, a face, a head.’ ” (FALCONER).

“ Za dud-i-dil-i-khalq ghafli mabash  
 Ma kun mardum azari ey tundrae  
 Ki nagah rasad bar tu qahr-i-khudae.” PANDNAMA OF S'ADI.

“ Slight not the sighs of the hearts of God's creatures,  
 Exercise not severity and moroseness  
 For the vengeance of God will overtake thee unawares.”

GLADWIN.

“ Za dushman shinau sirat-i-khud, ki dust  
 Har an chi az tu ayad, ba chashmash nikust.”

BOSTAN OF S'ADI, chap. 1.

“ Hear thine own character from the enemy, because  
 In the friend's eye, whatever comes from thee is good.” (CLARKE).

“ Za gush pamba birun ar wa dad-i-khalq bidih,  
 Wa gar tu me na dihi dad, ruz-i-dadi hast.” GULISTAN, chap. 1.

“ Unstop thy ears, thy people's wants relieve,  
 If not, a day shall come, when all their rights receive.” (EASTWICK).

“ Zahidi dar pilas-pushi nist  
 Zahid-i-pak bash wa atlas push;  
 Tark-i-dunya wa shahwatast wa hawas  
 Parsa'i,—na tark-i-jama wa bas.” GULISTAN, chap. 2.

“ Virtue lies not in sackcloth coarse and sad,  
 Be purely pious and in satin clad ;  
 True holiness consists in quitting vice,  
 The world and lust, not dress ;—let this suffice.” (EASTWICK).

“ Zahiran bar zan chu ab ar galib'i  
 Batinan maghlub wa zan ra talib'i.” JALALUDDIN RUMI.

“ Apparently thou art the ruler of thy wise like water over fire,  
 In reality thou art ruled by and suppliant to her.” WHINFIELD.

“ Zahir-i-hal-i-arifan dalqast  
 Inqadr bas ki rue dar khalqast ;  
 Dar ‘amal kush wa har che khwahi push  
 Taj bar sar nih wa ‘alam bar dash.”

GULISTAN, chap. 2.

“ Rags \* are the external sign of holiness  
 Sufficient,—for men judge by outward dress ;  
 Strive to do well and what thou pleasest wear,  
 Thy head a crown, thy arm a flag may bear.”

(EASTWICK).

“ Zahr maran mar-ra bashad hayat  
 Nisbatash ba admi amad mumat.”

JALALUDDIN RUMI.

“ Serpents’ poison is life to serpents,  
 In relation to mankind it is death.” (WHINFIELD).

“ Za kar-i-basta ma’andish wa dil-i-shikasta ma dar ki ab-i-chash-  
 ma’e haiwan darun tarikast.”

GULISTAN, chap. 1.

“ Have no doubts because of trouble nor be thou discomfited ; for the  
 water of life’s fountain springeth from a gloomy bed.” (EASTWICK).

“ Zalimera khufta didam nim ruz  
 Guftam ‘in fitna ast, khwabash burda bih,’  
 Anki khwabash bihtar az bidariast  
 Anchunan bad zindagani murda bih.”

GULISTAN, chap. 1.

“ A tyrant lay, his noon-tide slumber taking,  
 Said I ‘tis best this scourge should sleeping lie,  
 And he whose sleep is better than his waking,  
 ’Tis best for such an evil one to die.” (EASTWICK).

“ Zamin shura sambal bar niyarad  
 Dar u tukhm ‘amal za’i magardan ;  
 Nikui ba badan kardan chunanast  
 Ki bad kardan ba jae nik mardan.”

GULISTAN, chap. 1.

“ Salt ground will not the precious spikenard bar  
 Waste not thereon the seed of thy emprise ;  
 Who benefits on evil men confer  
 Upon the good no less heap injuries.” (EASTWICK).

“ Z’an dam ki amadasti andar jahan-i-hasti,  
 Pishat ki ta barasti binhada nirdubanast ;  
 Awwal jamad budi, akhir nabat gashti,  
 Angah shudi tu haiwan ; in bar tu chun nihanast ?  
 Gashti az an pas insan ba’ilm wa ‘aql wa iman  
 Bingar che kul shud an tan k’u juzwi khakdanast,  
 Za insan chu sair kardi, bishakk frishta gardi,  
 Be in zamin, az an pas jayat bar asmanast.”

DIWAN-I-SHAMS-I-TABRIZ.

\* i.e., the faqir’s rag

“ From the moment you came into the world of being  
 A ladder was placed before you that you might escape,  
 First you were mineral, later you turned to plant,  
 Then you became animal : how should this be a secret to you ?  
 Afterwards you were made man, with knowledge, reason, faith,  
 Behold the body which is a portion of the dust-pit, how perfect it has  
 grown !  
 When you have travelled on from man, you will doubtless become an  
 angel,  
 After that you are done with this earth ; your station is in heaven.”  
 (NICHOLSON).

“ Zan-i-khub, farmanbar, parsa  
 Kunad mard-i-darwish ra badshah.”

BOSTAN OF S'ADI, chap. 7.

“ A good, order-bearing, chaste wife  
 Makes a poor man a king.”

(CLARKE).

“ Z'an pish ki az jam-i-ajal mast shawi  
 Zir-i-lakd-i-hadisha past shawi,  
 Sarmaya ba dast ar injâ k'anja  
 Sudi nakuni agar tihî dast shawi.”

OMAR KHAYYAM.

“ Bestir thee, ere death's cup for thee shall flow,  
 And blows of ruthless fortune lay thee low ;  
 Acquire some substance here, for none is there,  
 For those who empty-handed thither go.”

(WHINFIELD).

“ Za palidi wa za khubi tu kuni surat-i-shakhse  
 Ki gurizad ba do farsang way az bue palidi  
 Kuniash ta'mahe khaki ki shawad sabza'e paki,  
 Birahad u za najasat chu dar u ruh damidi.”

DIWAN-I-SHAMS-I-TABRIZ.

“ Thou mouldest of foul and fair the form of a man  
 That he may flee two leagues from the odour of foulness ;  
 Thou mak'st him a morsel of dust that he may become pure herbage,  
 He is free from filth when Thou hast breathed into him a soul.”

(NICHOLSON).

“ Zar andar kaf-i-mard dunya parast  
 Hanuz ey biradar bisang andar ast.”

BOSTAN OF S'ADI, chap. 2.

“ Gold in the palm of the man's hand world-worshipping,  
 Oh brother ! is yet within the stone.”

(CLARKE).

“ Za ranj wa rahat dauran ma ranjan wa ma shu khurram  
 Ki amin jahan gahe chunan gahe chunin bashad.”

ANWAR-I-SUHEILI.

“ Grieve not nor let thy heart be glad at this world's joy or sorrow,  
 For know the scene that now seems fixed aye changes on the morrow.”

EASTWICK.

"Zar'a-ra chun rasid waqt-i-dirau  
Na khiramat chunanki sabza'e nau."

GULISTAN, chap. 6.

" Not so elastic bends the yellow corn,  
As the young blade before the breeze of morn."  
(EASTWICK).

"Zar bidih mard-i-sipahira ta sar binihad  
Wagarash zar na dihi sar binihad dar 'alam."

GULISTAN, chap. 1.

" Give thy troops gold that for thee they may die,  
Else they'll go seek a better destiny."  
(EASTWICK).

"Zare ki pak buwad za imtihan chi gham darad."

ANWAR-I-SUHEILI.

" Gold that is pure, why should it dread the test?"

EASTWICK.

"Zarra zarra k'andarin arz wa samast  
Jins-i-khudra hamchu kah wa kahrubast ;  
Narian mar narian ra jaziband  
Nurian ham nurianra taliband ;  
Safra ham safian raghib and  
Dardra ham tiragan jazib shawand ;  
Batilanra chi rabayad batile  
Aqilanra chi khush ayad aqile ;  
Ahl-i-batil batilanra mikashand  
Baqiyan az baqiyan ham sar khushand."

ANWAR-I-SUHEILI.

" Each atom in this earth and heaven, we find  
Resembles straw and amber to its kind ;  
Things igneous with fiery essences unite  
And bodies luminous seek things of light ;  
Pure natures wishfully pursue things pure  
And gloom attracts the sorrowful and dure.  
How are the vain seized on by vanities  
And to wise men how pleasing are the wise ;  
The foolish fools to follow them compel  
And others like them please as well."

EASTWICK.

" Za sad chuba ayad yake bar hadaf."

BOSTAN OF S'ADI, chap. 2.

" Out of a hundred arrows one comes to the butt."

(CLARKE).

" Zat-i-tu qadir ast ba ijad har muhal  
Illa b'affidan chun khud yagana."

URFI.

" Thy essence is able to call into being all that is impossible,  
Except to create one like Thyself."

(SHEA).

“ Za zakhm-i-tu na gurizam ki sakht kham buwad  
 Dile ki sukhta'e atish-i-bala'e tu nist,  
 Kirana nist sana wa sanagaran-i-tura  
 Kudam zarra ki sargashta'e sana'e tu nist? ”

DIWAN-I-SHAMS-I-TABRIZ.

“ I will not shun thy blow, for very crude  
 Is the heart that ne'er burned in the fire of thine affliction,  
 To thy praise and praisers there is no end,  
 What atom but is reeling with thy praise? ” (NICHOLSON).

“ Za zindan wa harif ahl ma gurez  
 Za bustan wa za na ahlan biparhez  
 Agar aqil buwad khasm-i-tu bihtar  
 Ki banadan shawi yar wa biradar.”

ANWAR-I-SUHEILI.

“ Flee not a prison with friends to thy mind,  
 But those unsuited e'en in gardens shun,  
 Thou wilt a prudent foeman better find  
 Than with a fatuous comrade to be one.” EASTWICK.

“ Za z'uf-i-khud ma kun dar man nigah  
 Bar tu shab bar man haman shab chastgah,  
 Bar tu zindan bar man an zindan chu bagh  
 Ain mashghuli mara gashta firagh  
 Pa'e tu dar gil, mara gil gashta gul  
 Mar tura matam, mara sur wa duhul.”

JALALUDDIN RUMI.

“ Let not a weakling like you censure me ;  
 What seems night to you is broad day to me,  
 What seems a prison to you is a garden to me,  
 Busiest occupation is rest to me,  
 Your feet are in the mire, to me mire is rose,  
 What to you is funeral wailing is marriage drum to me.”

WHINFIELD.

“ Za zulmat matars, ey pasandida dust,  
 Ki mumkin buwad k'ab-i-haiwan dar us't  
 Dil az bi-muradi ba fikrat ma suz  
 Shab abistan ast, ey biradar, baruz.”

BOSTAN OF S'ADI, chap. 6.

“ O approved friend, fear not the darkness,  
 In which it is possible there is the water of life,  
 Consume not thy heart with failure of desire,  
 O brother, the night is pregnant with the day.”

(CLARKE).

“ Z'ibtida daur-i-Adam ta ba ahd-i-padshah  
 Az buzurgan 'afu bud ast, az faru-dastan gunah.”

ANWAR-I-SUHEILI.

“ From Adam's time to thine, O king, 'tis still the same,  
The great extend forgiveness, and the lowly are to blame.”

EASTWICK.

“ Zidd ziddra mi-numayad chun Rum wa Zang.” JALALUDDIN RUMI.

“ Opposite shows up opposite as a Frank a negro.”

WHINFIELD.

“ Zihi khurshaid-i-janafza, ki yak tabash chu shud paida,  
Hazaran jan-i-insani biruyad az gil-i-tira.” DIWAN-I-SHAMS-I-TABRIZ.

“ Welcome soul-producing sun ! when a single ray of thine hath appeared,  
Thousands of human souls shoot forth from black (barren) clay.”

(NICHOLSON).

“ Zihiyaj badtar dar jahan bala'e nist  
Ba hich wajh tihidast ra nawa'e nist  
Kase ki gasht dilash muttila'e ranj tama'  
Bigu bi-mir ki in dard ra dawa'e nist.”

ANWAR-I-SUHEILI.

“ The world no greater ill than want can show,  
The needy wins no solace for his grief ;  
The victim of distressful want and woe  
Must die ; for poverty finds no relief.”

EASTWICK.

“ Z'in hamrahan-i-sust 'anasir dilam girift  
Sher-i-khuda wa Rustam-i-dastanam arzu'st  
Dar dast-i-har ki hast za khubi qurazhast  
An m'adan-i-malahat wa an kanam arzu'st.”

DIWAN-I-SHAMS-I-TABRIZ.

“ My heart is weary of these weak-spirited companions,  
I desire the Lion of God (Ali) and Rustam son of Zal,  
Filings of beauty are in the possession of every one that exists,  
I desire that quarry and that mine of exquisite loveliness.”

(NICHOLSON).

“ Zi mulk ta malakutash hijab bar darand  
Har an ki khidmat-i-jam-i-jahan-numa bi-kunad  
Tabib-i-ishq Masiha dam-ast wa mushfiq, lek  
Chu dard dar tu na binad ki-ra dawa bikunad.”

HAFIZ.

“ They rend the veil between this world and the next for him who  
performs the service of the cup world-displaying.

“ The physician of love has a life-giving breath like the Messiah and is  
merciful, but if he sees no pain in thee to whom is he to give his medicine ? ”

“ Zi mushkilat-i-tariqat 'inan ma tab ey dil  
Ki mard-i-rah na yandishad az nashib wa firaz.”

HAFIZ.

“ O heart from the difficulties of the path turn not the rein,  
For the man of the path reflecteth not of ascent and descent.”

CLARKE.

“Zinhar az qarin-i-bad, zinhar  
Waqina rabbana ‘azaba ‘nnar.”

GULISTAN, chap. 2.

“ From a vixen wife protect us well,  
Save us, O God ! from the pains of hell.” (EASTWICK).

“ Z'in past ashiyan ba faraz ashiyana shud  
Azada bud wa zad juz azadagi na just  
Tan ra ba tan guzash rawanash rawana shud  
Janash ba zat-i-Hazrat jan-afrin rasid  
Birun za qaid-i-charkh wa zamin wa zamana shud.”

THE DABISTAN.

“ From this lowly nest he departed to the nest on high,  
He was truly free and sought no stores but those of holy freedom,  
He abandoned his body to corporeal matter, and his spirit joined the  
spiritual region,  
His soul was united to the Sublime Being, the Creator of souls,  
Soaring beyond the limits of heaven, earth and time.” (SHEA).

“ Z'in pish birun za khwisch pindashtamat  
Dar gayat-i-sair-i-khud guman dashtamat,  
Aknun ki tura yaftam ani danam  
K'andar qadam nakhust bugzashtamat.”

JAMI (BEHARISTAN).

“ Formerly I thought Thou wast without me, and deemed that I should  
find Thee by long journeying,  
Now that I have found Thee, I know this, that at the first step I took,  
I left Thee behind me.” (ASIATIC JOURNAL).

“ Z'in gambad-i-gardida bad af'ali bin  
Waz raftan-i-dustan jahan khali bin ;  
Ta bitawani tu yak nafas khud-ra bash  
Farda mangar, dar matlab hali bin.”

OMAR KHAYYAM.

“ See what foul tricks this circling dome doth play,  
See earth left empty of friends snatched away !  
To live the one breath you can call your own  
Look for no morrow, mourn no yesterday.” (WHINFIELD).

“ Z'in guna ki man kar-i-jahan mibinam  
‘Alam hama raegan baran mi-binam,  
Subhan Allah bahr chi dar miyangaram  
Nakami khwisch andar an mi-binam.”

OMAR KHAYYAM.

“ So far as this world's dealings I have traced,  
I find its favours shamefully misplaced ;  
Allah be praised that I am one of those  
Who're disappointed by it and disgraced !” WHINFIELD.

“ Z'in sham'aha'e sirligun, z'in pardaha'e nilgun  
Khalqe 'ajab amad birun ta ghaibha gardad 'iyan.”

“ From these stars like inverted candles, from these blue awnings of the sky,  
 There has come forth a wondrous people, that the mysteries may be revealed.”  
 (NICHOLSON).

“ Zi nur qina‘at bar afruz jan  
 Ki rushan za khurshaid bashad jahan.”

PANDNAMA OF S‘ADI.

“ Illumine the soul by the light of contentment  
 As the world is irradiated by the sun.”

GLADWIN.

“ Zi panja diram, panj agar kam shawad  
 Dilat rish-i-sar-i-panja‘e gham shawad  
 Chu panjah salat birun shud zi dast  
 Ghanimat shumar panj ruze ki hast.”

BOSTAN OF S‘ADI.

“ If out of fifty dirams five become wanting,  
 Thy heart with the grasp of grief becomes torn ;  
 When fifty years have gone forth from thy hand,  
 Consider it gain that there is a space of five days.”

(CLARKE).

“ Zirakan guyand k‘andar marg nau‘e rahatast  
 Wa za bayan in sukhan bar khalq minnat mi-nihad  
 Gufta and an kas ki mirad az du birun nist hal  
 Ya bade bashad ki khalq az jaur-i-u kamtar jahand  
 Ya kam azaru, neku khulqi ki ahl-i-ruzgar  
 Mihr-i-u warzand wa ura dar dil-i-khud ja dihand  
 Gar nekukar ast az in zindan-i-mihnat wa rihad  
 War bad andish ast khalq az mihnat-i-u wa rihand.”

ANWAR-I-SUHEILI.

“ The wise declare in death some pleasure lies  
 And kindly thus the explanation give :  
 One of two natures must be his who dies,  
 Or bad, whence others less agreeably live  
 Or inoffensive, of kind sympathies  
 So men him love and in their bosoms hive,  
 If good, he from this troublous world gets free,  
 If bad, men from his troubling freed will be.”

EASTWICK.

“ Ziraki za Iblis wa ‘ishq az Adam ast,  
 Ziraki amad sabahat dar bahar ;  
 ‘Ishq chun kishti buwad bahr khawas,  
 Gum bud afat, bud aghlab khalas.”

JALALUDDIN RUMI.

“ Cleverness comes from Iblis (Satan) but love from Adam,  
 Cleverness is like Canaan (Ham)’s swimming in the ocean,  
 Love is as the ark appointed for the righteous  
 Which annuls the danger and provides a way of escape.”

(WHINFIELD).

“Z’ishq-i-na-tamam-i-ma jamal-i-yar mustaghniest  
B’ab wa rang wa khal wa khat chi hajat rue zeba ra.” HAFIZ.

“ The beauty of the Beloved is in no need of our imperfect love,  
Of lustre and colour and mole and tricked line of eyebrow,  
What need hath the lovely face ? ” (CLARKE).

“ Z’ittihad-i-hayula wa ikhtilaf-i-siwar  
Khirad zi har gul-i-nau naqshi sad bayan girad  
Man andar an kih ? Dam kist in mubarak dam  
Ki waqt-i-subh dar in tira khakdan girad ? ” HAFIZ.

“ From unity of matter and contrariety of form,  
From every new rose the picture of a hundred explanations wisdom  
taketh,  
Whose auspicious breath is this that at morning time kindleth this dark  
dust-heap (the world) ? ” CLARKE.

“ Ziyan mi-kunad mard tafsir dan  
Ki ilm wa adab farushad ba nan.  
Kuja aql wa shara fatwa dihad  
Ki ahl-i-khirad din ba dunya dihad ? ” (BOSTAN OF S’ADI).

“ The man Koran-knowing does injury  
When he sells for bread the Koran and sound doctrine.  
Where do wisdom and law give the decision  
That one of wisdom should give religion for the world.” CLARKE.

“ Zi zanjir-i-na parsayan barast  
Ki dar khalqa’e parsayan nishast  
Agar hajate dari in khalqa gir  
Ki sultan az in dar na darad guzir.” BOSTAN OF S’ADI.

“ He escaped from the chain of the impure  
Who sat in the circle of the devout,  
If thou hast any need, choose this society  
For the Sultan even has no flight from this door.” CLARKE.

“ Zi zuhd-i-khushk malulam biyar bada’e nab  
Dame zi wiswasa’e aql bi khabar darad.  
Dil-i-shikasta’e Hafiz bakhak khwahad burd  
Chu lala dagh-i-hawa’e ki bar jigar darad.” HAFIZ.

“ I am vexed with dry austerity. Bring pure wine  
For my brain ever fresh wine’s perfume keepeth,  
To the dust of the grave Hafiz’s shattered heart will take with itself,  
The stain of desire that like the tulip it hath.” CLARKE.

“ Zud ba saltanat rasad har ki buwad gada'e tu  
 Shah-i-nishin-i-chashm-i-man takiyagah'e khiyal-i-tust  
 Ja'e dua'st, shah-i-man bi tu mabad ja'e tu  
 Shur-i-sharab wa sirr-i-ishq an nafsam rawad zi sar  
 K'in sar-i-purhawas shawad khak-i-dar-i-sara'e tu.”      HAFI

“ To sovereignty quickly reacheth whoever was the beggar of Thine,  
 My eye's king-seat is the resting-place of Thy image ;  
 A place of prayer it is. O my sovereign, without Thee, be not the place  
 of Thine !  
 Goeth from my head wine's clamouring and love's consuming at that  
 moment,  
 When this head full of passion becometh the dust of the door of the  
 abode of Thine.”      (CLARKE).

“ Zud bashad ki khira sar bini  
 Badu pae uftada andar band ;  
 Dast bar dast mi-zanad ki darigh  
 Nashunidam hadis-i-danishmand.”      GULISTAN, chap. 7.

“ Soon shalt thou see the man of head-strong will  
 With his two legs by fetters pressed,  
 Smiting his hands, he cries in accents still  
 ‘To hearken to the sage is best.’ ”      (EASTWICK).

“ Zud bini shikasta pishani  
 Tu ki bazi ba sar kunad ba ghuch.”      GULISTAN, chap. 8.

“ Who play at butting with a ram  
 Will quick enough a broken forehead rue.”      (EASTWICK).

“ Zud rawad, zud nashin shud ghubar  
 Z'an ba yake jae na darad qarar  
 Kuh b'ahistagi amad ba jae  
 Az sar-i-an ast chunin dar pae.”      NIZAMI.

“ The dust goes quickly ; it was quickly settled ; thence it has no per-  
 manence in one place ;  
 The mountain by gentle degrees attains its height ; by reason of that it  
 is so durable.”      ASIATIC MISCELLANY.

“ Zulam-i-zulm chu zahir shawad, bar ayad pur  
 Jahan za tiragi wa talkh aishi wa tangi ;  
 Ba adl kush ki chun subh-i-an tul'u kunad  
 Farugh-i-an birawad ta hazar farsangi.”      JAMI, BIHARISTAN, chap. 2.

“ When the darkness of tyranny manifests itself  
 The world is filled with gloom, destitution and misery.  
 Cultivate justice ; for when its morning dawns  
 The splendour thereof extends to a thousand parasangs.”      (REHATSEK).

“Zulm shud im ruz tamasha'e man  
W'ai ba ruswa'e farda'e man.”

NIZAMI.

“ To-day oppression was my amusement,  
Alas ! for my disgrace of to-morrow.”

ASIATIC MISCELLANY.

“ Zulmate daram banisbat ba shamus  
Nur daram bahri zulmat nafus  
Z'an zaifam ta tu tabi awari  
Ki na mard aftab anwari  
Hamchu shahd wa sirka darham baftam  
Ta sue ranj-i-jigar rah yaftam.”

JALALUDDIN RUMI.

“ I still am dark compared to the sun  
Though I am light compared to the dark souls of men,  
Therefore is my light weak that you may bear it,  
For you are not strong enough to bear the dazzling sun,  
I have, as it were, mixed honey with vinegar,  
To succour the sweetness of your hearts.”

WHINFIELD.

“ Z'umar bar khurad an kas ki dar jam'i sifat  
Ba khwish bingarad, an gah tariq-i-an girad.”

HAFIZ.

“ Of life that one eateth the fruit who in all qualities  
Looketh at himself, then the path taketh.”

(CLARKE).

“ Z'Umar, ey pisar, chashm-i-ujrat madar  
Chu dar khana'e Zaid bashi bakar.”

BOSTAN OF S'ADI, chap. 5.

“ O son expect not reward from Umar,  
When thou art at work in the house of Zaid.”

(CLARKE).

“ Zummi 'llfadha 'in naddr, fa ma 'as'ada man zamma,  
Wa rummi 'lamala 'rraththa, faqad 'aflaha man ramma  
Warish man rishahu 'nhassa, bima 'amma wa ma khassa  
Wa la tasa ala 'nnaqsi wa tahrис ala 'lamma;  
Wazawwid nafsaka 'ikhaira, wa d'a yu'kibu 'dhdhaira,  
Wa hayyia markaba 'ssairi wa khaf min lajjati 'lyamma.”

MAQAMAT OF HARIRI (11).

“ Bridle thy speech if it would run astray for how happy is he who  
bridleth it :

And mend thy ragged conduct, for he hath prospered who mendeth it,  
And plume him whose plumage hath fallen in calamity great or small ;  
and sorrow not at the loss and be not covetous in amassing,  
And make provision of good for thy soul, and leave that which will  
bring on ill, and prepare the ship for thy journey and dread the  
deep of the sea.”

(CHENERY).

“Zurat az pish mi-rawad ba ma  
Ba khudawand ghaib-dan na rawad.”

GULISTAN, chap. 1.

“Thy power extends to us,  
It does not extend to God the knower of Secrets.”

“Zur-i-jan kuhkan shaqq-i-hajar  
Zur-i-jan-i-jan dar an shaqqu 'lqamar.”

JALALUDDIN RUMI.

“The strength of strongest man can merely split a stone,  
The power that informs man's soul can cleave the moon.”

REDHOUSE.

“Zuyyina linnasi hubbu 'shshawati mina nnissa'i w'albanina  
w'alqanatiri 'lmuqantarati mina ldhdhahabi w'alfidhdhati wa'lkhaili  
'lmusawwamati w'alan'aami w'alharthi.”

KORAN, chap. 3.

“The love and eager desire of wives and children and sums heaped up  
of gold and silver and excellent horses and cattle and land is prepared for  
men.”

SALE.

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